

In Memoriam



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Rev. D. A. Auebisch

Instead of marble pillar
When further lives my name
Let my fulfilled ideas
My obmemory proclaim

REV. DR. ADOLPH HUEBSCH,

LATE RABBI

OF

The Ahawath Chesed Congregation,

NEW YORK.

A MEMORIAL.

NEW YORK.

1885.



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Mit Hülfe lieber Freunde, die mich mit ihrem Rath und mit Beiträgen zum Inhalte dieses Buches unterstützten, ist es mir gelungen, dasselbe zu veröffentlichen. Was es sein will, das erklärt sein Titel zur Genüge: Den Lebenden ein Andenken an den, der einst Worte des Lebens gesprochen mit gottbegnaderter Kraft und der als treuer Freund und Rathgeber sich bewährte der großen Gemeinde, deren Führung ihm anvertraut war.

Die zahlreichen und herzlichen Beweise des Bei-leides, die mir vor einem Jahre zu Theil wurden, als es dem unerforschlichen Rathschluß des Allmächtigen gefiel, meinen unvergesslichen Gatten von meiner Seite zu reißen, waren lindernder Balsam für mein gramgebeugtes Gemüth; diese Kundgebungen des Mitleidens von Nah und Fern erweckten in mir den Entschluß, den Freunden des Verewigten als Zeichen meines tiefempfundenen Dankes ein würdiges Andenken an ihn darzureichen, das die Erinnerung an ihn wach halte und ihn vor das geistige Auge führe in seiner ganzen liebenswürdigen Persönlichkeit, wie er unter uns wandelte und mit uns lebte.

Die hier zum ersten Male gesammelt erscheinenden poetischen Erzeugnisse des Dahingeschiedenen, obwohl nur zumeist geschrieben zu eigenem Vergnügen, vielleicht ohne die Absicht, sie je zu veröffentlichen, zeigen so sehr das Gedankenleben des Verfassers, daß ich sie neben seinen Reden diesem Gedenkbuche einverleibt habe; sie sind Geisteskinder jener glücklichen Stunden, da er in der Stille seiner Studirstube sich in die Gesellschaft der Weisen früherer Zeiten und ferner Länder zurückziehen und in ihren Geist versenken könnte; sie sind die Blumen, mit denen er sich die Pfade ernster Pflicht- und Berufsarbeiten verschönte.

Als ich kurze Zeit nach jenem schwersten Schicksalschlage auch noch den herben Verlust meiner geliebten Mutter zu beweinen hatte, brachte es mir in den finstern Stunden meines Grames Trost und Erhebung, seine Worte zu lesen; mögen sie auch Licht und Erquickung bieten dem weiten Kreise seiner Freunde und möge dieses Buch dazu beitragen, das Andenken dessen, dem es in unvergänglicher Liebe geweiht ist, zu einem allezeit gesegneten und unvergesslichen zu machen!

New York, 10. Oktober 1885.

Julie Huebsch,
geb. Lintz.

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Adolf Huebsch.

Unter der kleinen Schaar jüdischer Männer, die als Lehrer des Judenthums und Träger der jüdischen Wissenschaft aus Europa zu uns herübergekommen und die Aufgabe hatten, ihre Geistesähnlichkeit und Geistesblüthen größeren Kreisen durch Wort und Schrift mitzutheilen, dem noch flüssigen amerikanischen Judenthum Richtung und Gestaltung zu geben und demselben einen selbständigen Charakter aufzuprägen, in diesem kleinen Kreise deutschredender Männer, denen die Natur die Anlagen zum Volkslehrer verliehen und die deutsche Hochschule zu Architekten der jüdischen Wissenschaft ausgebildet hat, war der verstorbene Dr. Adolf Huebsch, der erste Rabbiner der Ahawath Chessed Gemeinde in New York, eine hervorragende und bedeutende Persönlichkeit. Schon die äußere Erscheinung des hochgewachsenen und kräftig gebauten Mannes mit der melodischen Baritonstimme, in dessen offenem Antlitz der altklassische Typus und der edlere Maghar harmonisch verschmolzen zu sein schienen, waren Achtung erweckend und Vertrauen einflößend, als hätte die Natur ihn absichtlich dazu auserlesen, Geister zu beeinflussen und zu lenken. Noch mehr aber waren es die herrlichen Anlagen des Geistes und des Herzens, die von Wissensdrang, hochfluthenden Gemüthswochen und edlem Ehrgeize zur Entfaltung und Reife getrieben, ihn zum Volkslehrer, Forscher und Träger der Wissenschaft so vollkommen entwickelten und die Menschen in allen Kreisen seines Umganges an ihn fesselten.

Dem flüchtigen Beobachter schien der Verstorbene ein Conglomerat von Widersprüchen, und doch war er ein Mann aus einem Guss, dem die Schule und die Schule des Lebens nur die äußere Form aufgeprägt, der von Innen heraus sich so eigenartig gestaltet hat. Seltsamer Weise paarten sich in ihm Wit, ein feiner Humor,

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der nicht selten sich zum Sarkasmus steigerte, mit einem beständigen Frohsinn und einer kindlich zarten Gemüthsbewegung zum Ausdrucke zu bringen. Liebevoll und zärtlich als Gatte, Vater, Freund und Lehrer, konnte er stramm und barsch dem Gegner entgegentreten und mit der Schärfe der Logik das Beißende der Ironie verbinden.

Er schien gleichberechtigten Geistern gegenüber kindlich nachgiebig und gefügig und sich gerne unterordnend, während er doch stramm und nicht selten bis zur Hartnäckigkeit gesteigert, seine Überzeugung und Anschauungen zu verteidigen bereit war. Ein ans Erhabene streifender Pathos, ein hoher, männlicher Ernst, der leicht aus einem kräftigen Zweckbewußtsein strömt, gab seiner Rede einen prophetischen Charakter, während er mit einer merkwürdigen Leichtigkeit zu Wit und Scherz übergehen konnte, ohne seine Gemüthsstimmung sichtlich zu ändern, was ihn zum außerordentlich gewandten, und daher sehr erfolgreichen Volksredner machte. Er war merkwürdigweise idealistisch und realistisch zugleich angelegt, streng praktisch und visionär poetisch, voller Widersprüche für den oberflächlichen Beobachter, und doch für den Menschenkenner war er ein Mann aus einem Gusse, ein gerundeter, harmonischer Charakter, eine, aus ihrem eigenen Kerne emporgeschossene, stolze Eide. Um diese Widersprüche zu erklären, muß man vor Allem wissen, daß der Verstorbene Jude und Ungar war, der im Schoße des Judenthums und in der magyarischen Atmosphäre herangewachsen, an den Brüsten der jüdischen Wissenschaft seinen Geist genährt und ihn unter dem Civilisations- und Freiheitsdrang der Ungarn gestaltet hat, und da mußten die Anlagen des Geistes und des Herzens sich so vielseitig und anscheinend widerspruchsvoll, gestalten. Man muß, um Dr. Adolf Huebsch zu begreifen und so recht zu würdigen, seine Laufbahn von der Wiege bis zum Grabe verfolgen und zu diesem Zwecke sei folgende summarische Skizze seines Lebens hier verzeichnet.

* * *

*

Im Städtchen St. Nicolaus in Ungarn treten wir in die bescheidene Wohnung der glücklichen Eheleute Joachim und Julie Huebsch. Vater Joachim ist Kassirer und lebt bescheiden und zu-

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frieden mit seiner kleinen Familie von dem geringen Einkommen, das diese Stelle abwirft. Die einfache Wohnung ist doch der Mittelpunkt für die Gebildeten und Angesehenen der Gemeinde, denn Vater Joachim ist ein gelehrter Mann, der viel im Talmud und anderen Büchern gelesen, und Mutter Julie ist wegen ihres Fleißes, ihrer Herzensgüte und ihres feinen Anstandes allgemein beliebt. Es verkehrt somit die Intelligenz im Huebsch'schen Hause zu St. Nicolaus, angezogen von der Liebenswürdigkeit der Mutter und der Gelehrsamkeit des Vaters.

Am 18. September 1830 wird diesen glücklichen Eltern ihr dritter Sohn geboren, der acht Tage später Abraham, später auch Adolf genannt wurde. Zehn Jahre lang wächst der Knabe unter diesen, seiner geistigen Entwicklung gewiß günstigen Verhältnissen auf; die Mutter bildet das Herz, der Vater und die nächste Umgebung geben dem Geiste die Richtung. Er wird früh zur Schule geschickt, muß nebst den gewöhnlichen Lehrgegenständen sehr viel Hebräisch treiben und wird bald als talentvoller, fleißiger und gutgearteter Knabe im Städtchen anerkannt. Zehn Jahre alt ist unser Adolf schon für das Gymnasium vorbereitet und wird 1840 nach Pest geschickt, wo er bis 1845 das evangelische Gymnasium frequen-tiert. Dabei hört er aber nicht auf Hebräisch zu treiben, wie das damals noch allgemeine Sitte war, daß man in besseren jüdischen Kreisen sich nicht bewegen konnte, ohne ein guter Hebräer zu sein. Man stand da noch der Measphim-Zeit*) nahe, die auf reine und korrekte Diction besondern Werth legte. Die Gebildeten von St. Nicolaus gehörten wohl vorzüglich jener Klasse an, mit der unser Adolf in Pest erst recht in innige Verührung kam.

Im Jahre 1845 wird der junge Studiosus als Lehrer in der israelitischen Schule in Altoschen angestellt und behauptet sich in dieser Stellung bis 1848. Er verblieb somit unter denselben gesellschaftlichen Einflüssen, nur daß man damals in gebildeten Kreisen mit besonderer Eifer nebst der alt-hebräischen Literatur auch die Werke von Bunz, Post, Rappaport, Luzzatto, Reggio und Krochmal las, was den Geist Huebsch's aufs historisch-kritische

*Measphim ist der Name der Herausgeber der Zeitschrift: „Hameasph“, durch welche die von Mendelssohn inspirirten jüdischen Gelehrten eine gesunde Pflege der hebräischen Sprache unter den Juden anzubahnen strebten.

Gebiet lenkte. Er hatte sich die Form dazu auf dem Gymnasium erworben, wo ihn vorzüglich die klassischen Sprachen beschäftigten.

Haben wir so die eine Richtung Hübsch's aus diesen Quellen erkannt, gelangen wir nun zur zweiten. Die Jahre 1840—1848 waren für Ungarn eine Sturm- und Drangperiode. Es erwachte in der Nation ein Freiheitsdrang, der in den Ereignissen von 1848 culminirte. Gerade diese Jahre verlebte Adolf Huebsch in oder nahe der ungarischen Hauptstadt, wo die Aufregung alle Gemüther ergriffen und besonders die studirende Jugend mit fortwährt. Huebsch wurde aus seinem spezifisch jüdischen Kreise herausgedrängt, der Ungar trat in den Vordergrund, er wurde Patriot und endlich Soldat, freiwilliger Soldat in 1848 und brachte es zum Officier in einem Honvéd-Regiment. Er harrte aus im Dienste bis nach der unglücklichen Schlacht von Vilagos. Sein Corps wurde aufgelöst und er kehrte zu seinen Eltern zurück, die indessen nach Pest übersiedelt waren. Hier ist der zweite Schlüssel zum Huebsch'schen Charakter, in welchem der Jude und der Ungar, der wissbegierige Forscher und der gewiegte Weltmann sich so harmonisch vereinigten.

Der Feldzug hatte den Jüngling Adolf Huebsch zum Manne gereift. Er fühlte sich gedrungen eine Carriere zu wählen; die ante-bellum Eindrücke, die er in seiner Jugend empfangen, drängten ihn natürlich zur Theologie hin. Dazu kam noch der besondere Umstand, daß in der Huebsch'schen Familie die Tradition sich erhält, daß sie von Samuel Jafah (שֵׁמֶן יָהָבָא) abstamme, einer Familie, die hervorragende Capazitäten, Gelehrte und Schriftsteller aufzuweisen hat.

Samuel Jafah Aschkenasi, wahrscheinlich der Bruder des Mordechai Jafah, Verfasser d:s Lebusch und, wie dieser, ursprünglich aus Böhmen, war Ende des sechszehnten Jahrhunderts Rabbiner in Constantinopel, wo auch seine Söhne, Josef und Isaak, und sein Enkel, Menachem, im siebzehnten Jahrhundert berühmt waren; dieser Samuel Jafah ist vorzüglichst als homiletischer Schriftsteller in der jüdischen Literatur berühmt geworden. Er schrieb ausgezeichnete Commentare zu den Hagadastellen des jerusalemitischen Talmuds und zu verschiedenen Midraschim, die allerdings auf die Predigtmethode Huebsch's einen bedeutenden Einfluß ausübten, ob durch Vererbung oder Studium muß dahingestellt bleiben. Mit den Türken kamen viele jüdische Familien aus dem Orient nach Un-

garn und wahrscheinlich auch ein Theil der Jafah Familie. Der Großvater unseres Adolf Huebsch hieß noch Samuel Jafah, wie sein Urahne in Constantinopel. Später wurde der Name Jafah germanisiert, in Böhmen wurde er in „Schön“ und in Ungarn in „Huebsch“ umgewandelt. Diese Familientradition hat sicherlich dazu beigetragen, daß Adolf Huebsch in seinem zwanzigsten Lebensjahr allen Ernstes sich dem Studium der Theologie widmete, sowie später seine homiletische Methode sichtlich beeinflußte.

Wie aber studierte man Theologie in jenen Tagen der Renaissance? Man ging auf eine Tschibba, der immer ein berühmter Rabbi einer Talmudschule vorstand, und studierte den Talmud. Dies that auch Adolf Huebsch.

Er ging 1849 nach Paks, wo der namhafte Rabbi Julius Ungar lehrte, und studierte dort fleißig bis 1853 ganz nach alter Lehr- und Lernweise, und brachte es zu solcher Vortrefflichkeit in der talmudischen Dialektik und der käsifistischen Gelehrsamkeit, daß seine Lehrer und der Oberrabbiner Loew Schwab in Pest ihm das Zeugniß der Maturität als autorisirter Rabbiner טורנו והתרן ausstellten.

So wurde in vier Jahren aus dem Gymnasiasten, Schullehrer und Soldaten der vierundzwanzigjährige Rabbi Adolf Huebsch. Aus der Pakser Schule konnten nur streng orthodoxe Rabbiner hervorgehen, also hatte unser Huebsch keine Schwierigkeit eine Anstellung zu finden. Die Gemeinde von Miava wählte ihn sofort und er stand ihr als Rabbiner von 1854 bis 1857 vor, war beliebt, geachtet und angesehen, aber nicht zufrieden.

So lange Huebsch auf der Schule in Paks sich in den Talmud vertiefte, fand sein Geist hinlänglich Nahrung und es konnte ihm gelingen, das Fragmentarische und Unzugängliche seines Wissens wenigstens zeitweilig zu übersehen. Als er aber auf das Monotone und Alltägliche der rabbinischen Praxis in einer kleinen orthodoxen Gemeinde angewiesen war und wieder die neuen Produkte des jüdischen Geistes zu lesen anfing, da drückte und verstimmt ihn das Bewußtsein der Halbheit. Das erträgt ein solcher Geist nicht länger als er muß. Mit einer Strebefähigkeit und einem unüberwindlichen Selbstvertrauen, wie einst der Honvéd-Officier auf die Tschibba nach Paks ging und vier Jahre lang sich in den Talmud versiehte, so ging jetzt der freiwillige Ex-Rabbi von Miava als sie-

ben und zwanzigjähriger Mann nach Prag und setzte sich dort auf die akademische Schulbank. Im Herbst 1858 finden wir unsern Rabbi Adolf Huebsch als ordentlichen Hörer an der philosophischen Abtheilung der Prager Universität und im Jahre 1861 wurde er zum Doctor der Philosophie promovirt.

Schon während seiner Studienzeit wurde Rabbi Huebsch von den jüdischen Gelehrten Prags, unter welchen damals ein Rappaport, Freund, Kämpf, Wessely und Landau glänzend hervorragten, mit Auszeichnung behandelt. Man schätzte seinen wissbegierigen und strebsamen Geist nicht minder, als seine rabbinische Gelehrsamkeit und seinen offenen und biederden Charakter. Er wurde von den gelehrt en Herren als ein jüngerer Genosse (*חביר*) betrachtet und behandelt. Das trug ihm zweierlei Früchte; es zog seinen Geist in die prager oder vielmehr in die Rappaport-Landau'sche Richtung hinein, und empfahl ihn bei im Publikum, so daß er bald nach seiner Promotion als Rabbiner und Prediger einer bedeutenden prager Gemeinde gewählt wurde. Diese Ehre war in Prag noch keinem, mit Ausnahme der drei Oberrabbiner der prager Stadtgemeinde, widerfahren; in den einzelnen Gemeinden wählte man nur Prediger und Religionslehrer.

In seinem zweiunddreißigsten Lebensjahre heirathete Dr. Huebsch seine Cousine, Fräulein Nina Links, mit der er glücklich lebte; aus dieser Ehe entstanden drei Kinder, von denen das jüngste in New York starb. Ebenso ereilte ein früher Tod seine treue Lebensgefährtin nach einem kurzen Aufenthalte in ihrer neuen Heimath in Amerika.

In Prag wurde Dr. Huebsch als strebsamer Gelehrter und achtbarer Charakter hochgeschätzt. Seine fleißig gearbeiteten Predigten, die einen glücklichen Übergang von der alterthümlichen Drascha zum formgerechten Kanzelvortrag bildeten, aber durch eine fernig deutsche Diction und edle Vortragsweise auch das gebildete Publikum fesselten, erwarben ihm bald den Ruf eines ausgezeichneten Kanzelredners, der, wie wir gleich sehen werden, auch New York erreichte. Außerhalb der Gemeinde ließ Dr. Huebsch erst von Prag aus von sich hören.

Er schrieb eine Reihe philologischer und historischer kritischer Aufsätze, die theils im *Ben-Chananya* und theils in den Blättern für morgenländische Literatur erschienen und gerne gelesen

wurden. Seine Hauptarbeit im Interesse der jüdischen Wissenschaft war die Herausgabe der fünf Megilloth, (den hebräischen Text punktiert, die syrische, Peschito, Uebersetzung,) einem in einem Eger Machsor handschriftlich vorgefundenen hebräischen Commentar, wozu er eine Einleitung und einen vergleichenden Commentar in hebräischer Sprache hinzufügte. Das Buch erschien 1865 in Prag und lieferte den Beweis, daß dessen Autor u. d. Redakteur glücklich und fleißig gearbeitet und sich in die prager Denkrichtung hineingelebt hatte, die eine entwickeltere Stufe der unmittelbar nachmendelssohnischen Periode bildete. Man hatte die vergleichenden Sprachstudien, die neuere Exegese und die Zunz-Rappaportsche literarhistorische Kritik den Vorgängern voraus, kritisierte und spekulirte ganz freimüthig, wagte es aber nicht, sich weit vom streng orthodoxen Ufer zu entfernen. Das war auch der Standpunkt unseres Dr. Huebsch, zu dem er in Prag sich emporgearbeitet, und das war ein bedeutender Fortschritt für einen Jünger der Pakser Schule, der schon in dem gelehrten Rabbi den Mann des Fortschrittes ahnen ließ.

Im Leben unseres Helden trat nun ein Ereigniß ein, welches den grübelnden Gelehrten in den freien, genialen und thatkräftigen Doktor Huebsch verwandelte. Die damals noch kleine, meistens aus Böhmen bestehende, „Ahawath Chesed Gemeinde“ in New York hatte eine Kirche gekauft und in eine Synagoge umgewandelt und wollte diese nach böhmischem Muster zu einer „Chor-Schule“ einrichten. Dadurch wurde die Gemeinde zu dem Entschluß gedrängt, einen Prediger und Rabbinen anzustellen; an der Spitze dieser Gemeinde stand damals der wackere und verdienstvolle Herr Ignaz Stein (gest. 16. Nov. 1880), der vierundzwanzig Jahre hindurch seine aufopfernde Thätigkeit dieser Gemeinde als Präsident widmete; seine Aufmerksamkeit wurde nach Prag und auf Dr. Huebsch gelenkt, und bald darauf wurde Adolf Huebsch, im Jahre 1866 von der Ahawath Chesed Gemeinde berufen und leistete dem Ruf, der damals noch kleinen Gemeinde Folge.

Dr. Huebsch kam mit Frau und Kindern nach New York, wurde von den Mitgliedern seiner Gemeinde gastfreudlich empfangen und häuslich eingerichtet, trat mit Begeisterung in dem neuen Wirkungskreise auf und erwarb sich leicht das Vertrauen und die Hochachtung der Gemeinde. Er hatte freilich mit müßlichen Verhältnissen und

schmerzlichen Unfällen zu kämpfen. Er verlor in kurzem Zeitraume die geliebte Gattin und ein Kind; dieser herbe Schlag beugte ihn wohl, aber er entmuthigte ihn nicht. Seine Wohnung lag in einem damals schon wenig beliebten Stadttheile New York's, in dem sich die Synagoge befand, und ebenso die meisten Gemeindemitglieder wohnten, was ihn theilweise von der Gesellschaft, die er als Umgang wiinschte, entfernte. Die Gemeinde gehörte damals noch nicht zu den hervorragenden und angesehenen; der Werth eines Rabbiners wird aber gewöhnlich dem Ansehen der Gemeinde gemäß bestimmt und da natürlich betrachtete man Dr. Huebsch als den böhmischen Rabbiner, dem man keine besondere Aufmerksamkeit schuldig zu sein glaubte. Dazu kam noch der besondere Umstand, daß er kein Süddeutscher war, und das mußte man damals in New York sein, um in jüdischen Kreisen als hoffähig anerkannt zu werden. Huebsch wurde also, so lange es ging, vornehm ignorirt. Ein Genie läßt sich wohl von mißlichen Verhältnissen eine Zeit lang einschüchtern und hemmen, aber es läßt sich nicht verdrängen; das hat auch Huebsch bewiesen, obwohl er längere Zeit daran dachte, nach der alten Heimath zurückzukehren, aber vorzüglich darum, weil er in seinen gelehrten Arbeiten durch Amtspflichten sich unterbrochen sah, und die Aussicht Zeit zu gewinnen, immer winziger wurde. Rasch arbeitete er sich unter der Mittelsklasse deutsch redender Israeliten zu Anerkennung und Ansehen empor, wurde als Kanzelredner allgemein beliebt, als Lehrer werthgeschätzt und als geistlicher Beamter hochgeachtet, so daß er bald auch außerhalb der Gemeinde zu geistlichen Funktionen vielfach berufen wurde. Er trat bescheiden auf, schlug in seinen Kanzelvorträgen einen ruhigen, mäßigen fortschrittlichen Ton an, ohne sich selbst oder die Gemeinde zu überstürzen, ließ immer die zurückgebliebene Orthodoxie fühlen, daß er ihr nicht angehört und arbeitete mit Fleiß, Ruhe und Energie an dem Auf- und Ausbau der Gemeinde, die auch in kurzer Zeit geistig und numerisch erstarke und für einen vernünftigen Fortschritt vorbereitet war. Nachdem unser Doktor die Hoffnung hegen konnte, sich in New York eine beständige Heimath gründen zu können, reiste er nach dem alten Vaterlande und warb um seine Cousine Fräulein Julia Links, die als Gattin ihm Glück und Segen ins Haus brachte und bis zu seinem Lebensende sein Heim mit Liebe und Gemüthsfülle verherrlichte. Die vier Kinder, die sie

ihm geschenkt, waren für ihn leuchtende Sterne der Freude am Horizonte des Lebens.

Schon im Jahre 1868 dachte man in der Gemeinde Ahawath Chesed daran, ein neues Gotteshaus im öbern und neuen Stadttheile zu erbauen, weil die meisten wohlhabenden Mitglieder der Gemeinde dahin ihren Wohnsitz verlegt hatten; und bald darauf wurde auch ein entsprechendes Grundstück erworben. Als der Bau begonnen wurde, trat die Frage eines entsprechenden Ritus an die Gemeinde heran. Man konnte mit dem alten Ritual den neuen Tempel nicht eröffnen. In der Gemeinde war man geneigt den Minhag Amerika einzuführen, was dem Doktor nicht ganz zustimmte. Auch wollte er die in New Yorker Tempeln eingeführten Riten nicht in Vorschlag bringen, theils, weil sie seinem Standpunkte nicht entsprachen, und theils, weil die geistlichen Vertreter der radikalen Richtung ihn durch Zurücksetzung zu öffentlichen Protesten gezwungen hatten. Es wurde nämlich in einem öffentlichen Organe außerhalb New York's eine Rabbinerversammlung in Vorschlag gebracht, was in New York von einer größeren Gemeinde durch offiziellen Beschluss unterstützt und von Dr. Huebsch öffentlich und nachdrücklich befürwortet wurde. Ohne Rücksicht jedoch auf diese Vorgänge und die damit in Beziehung stehenden Männer, beriefen zwei an der Spitze der Reformgemeinden stehende Rabbiner eine Rabbinerversammlung nach Philadelphia, die auch daselbst in 1869 stattfand. Huebsch fühlte sich zurückgesetzt, erschien nicht in der Versammlung und erhob öffentlichen Protest gegen die Conferenzbeschlüsse, was er von seinem Standpunkte aus ohnedies nicht unterlassen konnte, nur würde er mit seinem Proteste nicht vor die Öffentlichkeit getreten sein, da er die öffentliche Polemik hasste. Er mußte aber für den neuen Tempel ein entsprechendes Ritual haben, und da drängte er auf die Berufung einer Rabbinerversammlung, nicht um der früheren entgegenzutreten, sondern zu dem einzigen Zwecke, den Minhag Amerika zu revidieren, was er auch durchsetzte. Die Conferenz wurde einberufen und zahlreich besucht. Sie tagte in Cleveland, dann in New York und zuletzt in Cincinnati; aber sie löste ihre Aufgabe nicht. Es sollte der Minhag Amerika revidirt werden, eine Revisionscommission mit Dr. Huebsch an der Spitze wurde ernannt, der die Vorlagen gründlich ausarbeitete; es wurden aber in den Sitzungen so viele andere Fragen und Vorschläge zur Verhand-

lung gebracht, daß die Vorlagen der Commission verdrängt wurden und man mußte in Cincinnati sich vertagen, ohne die Revision zur Hälfte vollendet zu haben. Indes schritt der Tempel der Ahawath Chesed Gemeinde seiner Vollendung entgegen, und Dr. Huebsch sah sich genötigt der Gemeinde ein neues Gebetbuch vorzulegen, welches auch sofort angenommen und gedruckt wurde und später auch in anderen Gemeinden Eingang fand.*)

*) At a General Meeting of the Congregation Ahawath Chesed held on Sunday, April 26, 1873, it was unanimously resolved that a committee be appointed for the purpose of drafting and presenting to the

REV. DR. ADOLPH HUEBSCH,

a series of resolutions expressive of the high appreciation and acknowledgment of the congregation for the able and gratifying manner in which he has performed the labor, to him one of love, in preparing for the use of the congregation prayer and song books which have since been introduced in their Divine service.

The undersigned Committee in pursuance of the above have therefore reported the following in form of resolutions as indicated the sense of the congregation in this behalf.

Resolved, That a vote of heartfelt thanks in the name of the congregation be cordially extended to our beloved minister, Rev. Dr. A. Huebsch for the gratifying and able manner in which he has fulfilled the labor of providing the congregation with suitable prayer and song books compiled and composed by him.

Resolved, That we feel happy in recognizing the high talent, wide learning and wise discrimination displayed by our reverend minister in the compilation and composition of these holy books and confidently trust that the Almighty God will vouch safe to listen to and receive the worshipping and offerings of our hearts expressed in the language of these books and grant that our respected minister may enjoy a long, happy and useful life, and that he may see his late labors crowned with glory and universal appreciation.

Resolved, That a copy of these resolutions be transmitted to our Rev. Dr. A. Huebsch, and that the same be published in the three Hebrew papers of this city.

Samuel D. Seward,
Solomon Rich,
Louis Ash,
Committee.

In den erwähnten Versammlungen erwarb sich Dr. Huebsch die Anerkennung und Bewunderung der Collegen (er präsidierte der Versammlung in Cincinnati), die ihn als den genialen, freisinnigen und tüchtig gebildeten Lehrer in Israel anerkannten. Der böhmische Rabbiner war zur bedeutenden Capazität geworden. Durch den neuen Tempel mit dem neuen Ritual, mit Orgel, Chor und Familiensitzen wurde die kleine böhmische in eine angesehene und hervorragende Tempelgemeinde verwandelt, und bald stand dieselbe mit ihrem ausgezeichneten Rabbiner auf der Höhe der Zeit, eine Leuchte unter den Fortschrittmännern und Fortschrittgemeinden im amerikanischen Israel. Die Freiheit hatte den Jünger der Wissenschaft in den Mann der That umgestaltet. Der klare Geist wurde schaffender Geist.

In diesem großen prachtvollen Tempel und an der Spitze einer angesehenen Gemeinde war nun Dr. Huebsch so recht in seinem Elemente. Hier sah er sich an jedem Sabbath- und Feiertage von einer zahlreichen Schaar der Andächtigen umgeben, die seinen lehrreichen und erbauenden Worten lauschte. Er gründete eine Religionsschule, die seine Freude und sein Stolz wurde. An vierhundert Knaben und Mädchen versammelten sich da mehrerenmal jede Woche, um aus seinem Munde oder unter seiner Leitung die Religion der Väter kennen zu lernen. Hier gründete er auch den Verein junger Männer, die jüdische Literatur pflegten und Belehrung suchten. Aus dem Vorn seines reichen Wissens schöpfend, hielt er ihnen Vorlesungen über verschiedene Themata aus der jüdischen Wissenschaft und regte Andere zu ähnlichen Arbeiten an.*)

Hier entfaltete

*) At a special meeting of the Young Men's Association of the Congregation Ahawath Chesed, held at their rooms on February 28, 1878, the following preamble and resolutions were unanimously adopted :

Whereas, the Rev. Dr. Adolph Huebsch, to whom this association owes its existence, has for the past five years devoted his time and energy to its interest, and,

Whereas, by his learned discourses he has established a series of lectures which take their rank among the best afforded by any similar association in this city, therefore be it

Resolved, That the members of this association render their esteemed friend and Pastor their heartfelt thanks for his

— XII —

er die ganze Macht seines Genies und wurde für Jung und Alt der Licht verbreitende Meister. Er war nicht minder thätig außerhalb der Gemeinde, denn in jener zahlreichen Klasse, die zwischen den beiden Extremen auf dem Boden des Judenthums verharrt, war Dr. Huebsch der beliebteste und gesuchteste Rabbiner New York's, was ihn mit sehr vielen Familien in enge Beziehung brachte, die nicht minder als die Mitglieder seiner Gemeinde seinen Umgang wünschten und suchten. Als man in New York anfing, ein Rabbinerseminar zu gründen, mußte Huebsch natürlich mitwirken und die jungen Studenten in der semitischen Philologie unterrichten. Als die Union der amerikanisch-hebräischen Gemeinden und das Hebrew Union College gegründet worden, war die Ahawath Chesed Gemeinde mit Dr. Adolf Huebsch an der Spitze die erste, die sich dem Unternehmen herzinnig anschloß. Er erschien auf jeder Versammlung der genannten Union, war immer Mitglied des Curatoriums im College, inspirierte dasselbe als offizieller Examinator und leistete in jeder Eigenschaft ausgezeichnete Dienste. Er entfaltete eine Lehr- und Arbeitskraft in der Gemeinde, in der Schule und weithin außerhalb derselben, die seinen Namen zum Segen und seine Leistungen zu erquickenden Lichtstrahlen für tausende von Herzen machte.

Minder thätig war Dr. Huebsch als Schriftsteller. Während er nie aufhörte, sich wissenschaftlich zu beschäftigen, besonders orientalische Philologie zu treiben, und die besten literarischen Erscheinungen in sich aufnahm, hatte er einen unüberwindlichen Widerwillen

successful efforts in advancing the standing and usefulness of their organization.

Resolved, That we tender to Rev. Dr. Adolph Huebsch our sincerest wishes for his continued prosperity and happiness.

Resolved, That a copy of these resolutions suitable engrossed be presented to Rev. Dr. Adolph Huebsch as a slight testimonial of our gratitude and that they be spread upon our minutes.

J. J. Stein,

A. L. Coshland, Pres.

Samuel B. Hamburger,

Henry Duschnes, Sec.

D. W. Richmann,

Theo. R. Denzer.

Committee.

— XIII —

gegen die Schriftstellerei. Er schrieb nur, wenn er mußte. Bald nach seiner Ankunft in Amerika, ließ er eine kleine Sammlung von sieben Predigten, „Dein Licht und Deine Wahrheit“ genannt, erscheinen. (New York, 1866.) Später erschienen eine bedeutende Anzahl seiner Reden in verschiedenen Journals und Zeitschriften, besonders in New York, weil er unter den jüdischen Kanzelrednern daselbst immer einer der hervorragendsten war. Später ließ er eine kleine Sammlung orientalischer Sprichwörter in englischer Sprache unter dem Titel „Gems of the Orient“ erscheinen. Noch später ließ er eine Abhandlung in der Gräßischen Monatsschrift in Berlin veröffentlichen, wovon er mit Vorliebe sprach. Das Letzte, was von ihm erschienen, war in der „Deborah“, von Mai bis 4. Juli 1884, „Punctum Mischehe“ und gezeichnet „Senior“, worin er die Anschauung bekämpfte, daß die Mischehe vom talmudischen Standpunkte aus erlaubt sei. Er blieb bis zur letzten Stunde seinem Standpunkte treu, nicht vom biblisch-talmudischen Gesetze abzuweichen, wo dasselbe nicht mit dem Landesgesetze collidirt oder dem Geiste offenkundig widerspricht. Er blieb bis ans Lebensende der Mann aus einem Guss, dessen Erscheinung, Wort und That überall wohlthätig wirkte und freudige Erinnerungen zurückließ.

Ich habe gekämpft, habe gestritten und mich überwunden, das Leben dieses herrlichen Mannes objectiv zu beschreiben, ohne mich von meinen Gefühlen hinreissen zu lassen. Jetzt aber kann ich nicht weiter. Während er seine letzte Predigt schrieb und ehe er sie noch vollendete, den 10. Oktober 1884 gegen vier Uhr Morgens wurde er plötzlich uns entrissen; jetzt kann ich nicht weiter, denn Thränen kann man nicht schreiben.

Cincinnati, im September 1885.

Dr. Isaac M. Wise.



Φedankenkreis

des

jüdischen Orient.

Von

DR. ADOLF HUEBSCH.

„Wer weise Lehren für die Nachwelt gab,
Deß' Lippen regen sich auch noch im Grab.“

Eine Vision Jeremia's.

(Jalkut S. 64 a.)

Und nach Jerusalem trug mich der müde Fuß,
Ich wollte Zion bringen treuen Sohnesgruß,
Da sah ich auf des Tempelberges höchster Spitz'
Ein Frauenbild, im Staube hatt' es seinen Sitz —
Mich schauert, denk' ich noch an dieses Weib,
Ein schwarz Gewand umhüllte seinen Leib,
Des Hauptes Schmuck, das reiche Lockenmeer,
Wie wild und wirr flog es im Wind umher!
Und kläglich wie der Wind im Sturme tost,
So stöhnt sie klagend: „Ach, wo nehm ich Trost?“ —
Nach Trost begehrt in Weh auch mir das Herz,
Denn Zions Sturz ist meiner Seele Schmerz;
Des Weibes Leid zieht mich zu ihrem Ort, —
Und fragend richtet sich an sie mein Wort:
„Bist du ein irdisch Weib und menschentstammt,
Dann künde mir, welch' Weh' dein Herz durchflammt
Ist aber Geisterspuck nur, was ich seh,
Dann heb dich weg, und schwind aus meiner Näh'!“
Sie ruft: „Ich wär' dir also unbekannt!
Der Söhne sieben hab' ich mein genannt,
Ihr Vater zog ins ferne Land hinaus
Und wüst und öde schien mir jetzt mein Haus,
Die Thränen ihm zu weinen, kam ich her,
Da traf mich hier die Kunde doppelt schwer:
Mein Haus im Sturz, es ward der Söhne Grab,
Daz ich nun Niemand mehr auf Erden hab'!
Ich weiß nicht, wen ich nun zuerst bewein',
Soll trauern ich um ihn, den Gatten mein,
Soll klagen ich mit aufgelöstem Haar
Und weinen um der theuren Söhne Schaar!“
Ich fragte sie: „Und bist du mehr denn werth,

Als Mutter Zion, deren Haus zerstört,—
Der Grund, wo einst die heil'ge Wohnung stand,
Er ward der wilden Thiere Weideland! — — —
Ich sprach's — da rief das Weib: „O Sohn halt ein!
Denn Mutter Zion bin ich selbst, ich wein'
Von Schmerz durchbebt mit aufgelöstem Haar
Um meinen Gatten und der Söhne Schaar!“ —

Weiser Trost eines Weibes.

(Jalk.zu Job, S. 148 b)

Ein Priester lebte im Judäerland,
Der Schäden Lehre war ihm wohlbekannt:
Viel Kranke kamen zu dem Priester hin,
Doch bracht die Kunst nur wenig ihm Gewinn.
D'r um dach' er, wandernd außer Land zu gehn'
Und drausen sich nach Reichthum umzusehn.
Und als des Abschieds schwere Stunde schlug,
Da war die letzte Sorge, die er trug:
Der Schäd'ge der sein Priesterhaus betrat,
Er sollt nicht missen seinen weisen Rat,
D'r um macht er mit der Schäden Lehr' bekannt
Sein frommes Weib, das weinend vor ihm stand;
Er sprach: „Ein jedes Haar, so lang es taugt,
Hat seinen Quell, aus dem es Nahrung saugt,
Doch schadhaft ist das Haar und welkt zur Stell',
Wenn ausgetrocknet seiner Nahrung Quell!“
„Sieh'!“ rief das Weib, „allgütig o fürwahr
Ist Gott! die Quelle gab er jedem Haar!
Was flagst du über deiner Armut Loos,
Gewiß Er läßt auch dich nicht quellenlos!“

Der rechte Name.

(Midr. Kohel.)

Es sind der Namen drei, o Mensch, hienieder,
Aus drei verschied'nen Händen dir beschieden:

Die Eltern sind's, die dir den Ersten geben
Bei deinem Eintritt in das Erdenleben;
Die Welt nach ihrem Urtheil giebt den Zweiten,
Sie lässt dabei vom Scheine oft sich leiten;
Der dritte Name ist der meistgeehrte,
Den schaffst du selber dir nach deinem Werthe!
Mag immerhin die Welt dich darnach achten,
Wie dir Geburt und Glück die Namen brachten,
Es wird dir werthlos in der letzten Stunde,
Das Namenpaar entstammt aus andrer Munde,
Der Herr, er wird vor seines Thrones Stufen
Dich nur beim selbsterworbnen Namen rufen.

Haupt- und Nebensache.

(Ber. R. S. 83, Ende.)

Es hatten Stoppel, Stroh und Spreu
Einst miteinander wilden Streit,
Wer unter ihnen Hauptzsch' sei,
Deswillen man die Saat gestreut.
Der Weizen spricht in ruh'gem Ton:
„O Freunde lasset Frieden sein!
Die streit'ge Frage löst sich schon,
Sind wir erst Alle in der Scheun'.
Da wird es, glaubt mir, bald uns klar,
Wer auf dem Feld' die Hauptzsch' war.“

Die Zeit der Tenne kommt herbei,
Der Wirth führt ein, was er gewinnt;
Wie geht es nun dem leichten Spreu?
Ihn streut der Landmann in den Wind!
Dem Feuer wird der Stoppelein Hauf,
Die Halme streut er hin zur Erd',
Er speichert nur den Weizen auf,
Den Weizen nur, den hält er werth;
Da wird es wohl nun Allen klar,
Wer auf dem Feld die Hauptzsch' war!

Die Bucherer.

(Bab. Mez. 68.)

O sieh' doch, wie bethört die Buch'rer sind,
Es ist ihr Thun verkehrt, ihr Auge blind!
Schwer rächt die Ehrverletzung ihre Hand,
Wenn „Sünder“ sie ein Nebenmensch genannt. —
Sie selbst, wie halten sie's mit ihrer Ehr? —
Sie holen sorglich Zeug' und Schreiber her,
Und förmlich wird es ihnen nun verbrieft,
Bestätigt mit der Zeugen Unterschrift:
„Besitzer dieses Scheines handelt schlecht
Am ew'gen Gott und an dem heil'gen Recht.“

Milde im Urtheil.

(Synhedr. 100.)

Sei allzustrenge nie in deinem Richten
Und gänzlich gieb den Sünder auf mit nichts.
Wenn du ihn weisest ab mit deiner Linken,
So muß ihm deine Rechte rufend winken.

Der Baum des Wissens.

(Bam. Rabb. 12. S. 896.)

Nicht dem Weinstock' gleicht die heil'ge Lehr',
Ob er auch trägt die vielgepries'ne Beer',
Nicht der Delbaum ist ihr treues Bild,
Die Dattel nicht, aus der der Honig quillt,
Weil jeder dieser Drei zur Erntezeit
Die reisen Früchte all' auf einmal beut;
Doch anders ist der edeln Feige Zucht,
Sie bietet mäßig dir die süße Frucht,
Heut' und morgen pflückst du von dem Baum'
Und sammelst Vorrath ein und merfst es kaum.
Also zeitigt der Erkenntniß heller Strahl
Des Wissens Früchte nicht mit einem Mal,
Mäßig reift im Geist dir Satz um Satz,

Bis gewonnen ist der Lehre Schatz;
Daß du häufest reichlichen Ertrag,
Mußt du ewig sammeln Tag für Tag!
Auf die heil'ge Lehre hat Bezug
Des weisen Königs tiefgedachter Spruch:
"Wer die Feige treulich hiebt in Acht,
Der wird mit süßer Frucht von ihr bedacht."

Macht der Liebe.

(Synhedr. 7.)

Als wir die Liebe mächtig noch gefühlt,
Da hatten wir auf Schwertesbreite Raum!
Doch seit der Liebe Glut sich hat verkühlt,
Genügt ein Bett von sechzig Ellen kaum.

Genieße zur Zeit.

(Erubin 54 a.)

Läß dir heute Speij' und Trank bekommen,
Um das Morgen sei du nicht bekomm'en;
Es gleichet diese Welt dem Hochzeitsaal,
D'r um greife zu, so lang dir winkt das Mahl!

Dasselbe.

(Daselbst.)

Mein Sohn, wenn du bei guten Mitteln bist,
Mach' Deinem Leibe angenehm die Frist!
Es hört die Lust ihm mit dem Leben auf,
Und sieh', der Tod er säumet nicht im Lauf!
Ob mehr, ob wen'ger deinem Sohne bleibt,
Wer weiß, wie er's nach deinem Tode treibt!
Mit dem Geschlechterwechsel ist's bestellt,
Wie mit dem Grase draußen auf dem Feld':
Es schieszet üppig auf der junge Reim,
Der alte Wuchs, er welkt und kehret heim! —

Weiser Rath.

(Jebam. 44 a.)

Bist du jung, was willst du thöricht eine Alte nehmen,
Bist du alt, was soll des Weibes Jugend dich beschämen;
Freund! nach deinem Stand und Alter such' die Gattin aus,
Sonst bringst du Streit und Zwiespalt selber in dein ruhig Haus.

Abwärts und Aufwärts.¹

(Jebam 63.)

Willst du die rechte Frau dir wählen,
Mußt abwärts du die Stufen zählen;
Der Freund jedoch, den du ersehen,
Muß höher als du selber stehen.

Die Jugend.

(Sabbath 152.)

Kennt ihr sie o Brüder?
Besser ihre Zwei,
Denn die spätern Drei;
Ach sie eilt vorbei,
Nimmer kehrt sie wieder!

Dasselbe.

(Ebendaselbst.)

Eine Krone blüh'nder Rosen
Ist die heit're Jugendzeit,
Eine Krone spitzer Dornen
Ist das trübe Greisenthum.

Die Lüge.²

(Sota 35.)

Ein Körnlein Wahrheit mischt der Lügner ein,
Sonst kann die Lüge nicht wahrscheinlich sein.

Des Lügners Strafe.³

(Baba bathra 21.)

Des Lügners Straf': Auch wenn er Wahrheit spricht,
Man fürchtet Lug und sieh', man glaubt ihm nicht.

Die Lehre.⁴

(Nedar 55 a., Erubin 54 a.)

Willst Du den Schatz der Wüst', die Lehr' erreichen,
Dann mußt Du selber einer Wüste gleichen.

Forschen.⁵

(Erubin 65 a.)

Es ist die mondeshelle Nacht
Für's tiefe Forschen nur gemacht.

Zeit und Gelegenheit.⁶

(Aboth 4, 3.)

Kein Mensch, wenn auch gering und klein,
Darf jemals dir verächtlich sein:
Wenn großes Ding dein Herz begehrt,
Verkenne nicht des kleinen Werth;
Es lebt kein Mensch im Erdenrund,
Es schlägt ihm einst des Glückes Stund,
Das kleinste Ding es hat sofort
Den rechten Werth am rechten Ort!

Langes Leben.

(Megila 28 a.)

Der greise Meister von den Schülern einst befragt,
Belehrte sie, was langes Leben ihm gebracht:
„Ich habe nie mich mit dem eiteln Ruhm geziert,
Der über Freundes Schmach zur eignen Größe führt;

Und wenn ein Freund am Tag mir Kränkung angethan,
Bis ich mein Lager sucht', ich dacht' nicht mehr daran,
Und nimmer hat mein Herz gequält der niedre Geiz,
Denn Wohlthun schien mir stets des Goldes höchster Reiz!"

Besitzsucht.⁷

(Sota 9 a.)

Wer nach fremdem Glück begehrt,
Selten wird sein Wunsch gewährt,
Doch dessen kann er sicher sein:
Sein eigen Glück, er büßt es ein.

Der Lehrer.⁸

(Baba Mezia 33 a.)

Der Vater hat das Dasein dir gegeben,
Der Lehrer giebt dir mehr: das ew'ge Leben! —

Armut.⁹

(Baba Kama 95 a.)

Was der Arme streb' und mach'
Die Armut folgt ihm immer nach.

Der Traum.

(Berachot 55 b.)

Was dich am hellen Tage sinnen macht,
Zeigt dir der bunte Traum in stiller Nacht;
Beweis, daß stets dein Traum dem Sinn entsteigt:
Was nie du denfst, das wird dir nicht gezeigt,
Du träumtest nie vom gold'nem Baume schwer,
Vom Elephant, der schlüpft durch's Nadelöhr.

Die Rede des Schmerzes.¹⁰

(Baba bathra 16 b.)

Sei der Rede strenger Richter nicht,
Wo der Schmerz aus wundem Herzen spricht. —

Gishgenossen.¹¹

(Synhedr.)

Zu Jerusalem, da war es Art:
Wer an Sinn und Sitten rein und zart,
Er nahm als Gast nicht eher Theil am Mahl,
Bis er nicht kannte der Genossen Wahl.

Krug und Krieg.¹²

(Baba Mezia 59 a.)

Geht das Mehl zu Ende in dem Krugre,
Klappt Krieg heran in vollem Zuge.

Diebe.¹³

(Cholin 127 a.)

Hat ein Narrer freundlich dir den Mund geküßt,
Zähl' die Zähne, ob du keinen eingebüßt.

Zur Anzeit.¹⁴

(Jalkut.)

Man braucht die Kerze nicht
Beim hellen Sonnenlicht

Das Leben.¹⁵

(Jebam. Jalkut 181 c.)

Begehrt nach Leben dir das Herz,
Dann ist dein Sehnen auch nach Schmerz.

Die rechten Lehren.¹⁶

(Jebam. Jalk. 181 c.)

Wer weise Lehren für die Nachwelt gab,
Des Lippen regen sich auch noch im Grab.

Lehren und Leben.¹⁷

(Jebam. 63 b.)

Mancher lehret schon und lebt nach seiner Lehr',
Mancher lehret nicht, doch übt er um so mehr,
Du jedoch, du bist für And're nur das Licht,
Deinen eignen Lehren folgst du selber nicht.

Der Nachbar.¹⁸

(Jebam.)

Auch sein Nachbar hat zu tragen,
Wenn der Böse wird geschlagen.

Achters Irrthum.

(Jerusch. Chag. I. 134 a.)

Elisa ben Abuja, Achter auch benannt,
Ist männiglich als Man:i des Abfalls wohl bekannt,
Ein großer Denker und ein Kenner im Gesetz,
Umstrickte dennoch seinen Geist des Irrthums Neß.
Er saß einst forschend in dem Thal von Genezar,
Da ward sein Auge unweit einen Mann gewahr,
Der stieg auf einen hohen Baum ganz flink und fest,
Die Mutter sammt der Brut, er holt sie aus dem Nest;
Verletzt war durch sein Thun der Lehre heilig Wort,
Und doch verließ er wohlbehalten bald den Ort!
Ein Zweiter stieg hinauf und nahm die Küchlein nur,
Die Mutter ließ er ziehen über Wald und Flur,
Und kaum hat seinen Fuß zur Erde er gesetzt,
Als einer Schlange Stich ihn auf den Tod verletzt!

Elisa rief erbittert nun zum Himmel auf:
„Dein göttlich Wort, es hemmt nicht des Geschickes Lauf!
Denn Glück und Lebensfüll' verheißet dies Gebot,
Doch sieh! Der Frevler lebt, der Fromme fand den Tod!“
Der Vorgang hat Abuja's Sohn zu Fall gebracht,
O hätt er doch des ältern Lehrers Wort bedacht:
„Da irdisch Leben kurz und irdisch Glück nur gleißt,
Ist's ewig Glück und Leben, das die Schrift verheißt!“

Ahers God.

(Jer. Chag. Midr. Ruth 24 b.)

Ben Abuja lag erkrankt darnieder,
Seinem Schüler ward davon die Künd',
Rabbi Mēir sieht den Meister wieder,
Weilt bei ihm in seiner letzten Stund'.

„Lehrer, der du schwer geirrt im Leben,
Sühn' im Tode deines Lebens Schuld;
Willst du wieder dich dem Glauben geben,
Groß ist Gott und seine Vaterhuld!“

„Glaubst du Sohn, daß mir noch Hoffnung bliebe,
Mir dem Sünder bis zum Grabesrand,
Lebend stieß ich von mir seine Liebe,
Darf ich sterbend fassen seine Hand!“

„Denk' o Meister an des Sängers Worte:
Zur Vernichtung führst du ihn schon,
Da noch an des Unterganges Pforte,
Mahnst du: Kehre um, o Menschensohn!“

Ein bekannter Sang aus früh'ren Zeiten
Tönt so tröstend ihm das heil'ge Lied,
Scheidend kann sein Geist die Worte deuten,
Acher stirbt — die Thräne nekt sein Lid!

Rabbi Mēir steht an seiner Leiche,
Heil'ge Freude füllt ihn: „Wie es scheint,
Gehst du reuig ein zum ew'gen Reiche,
Reuig starbst du — denn du hast geweint!“

Der erkannte Schneider.

(Rabboth zu Hl. IV, 12)

Herr Justus, aus Zipporis, Schneider seiner Kunst,
Kam einst, ich weiß nicht wie, bei Hof in hohe Gunst,
Und als er eine Gnade sich erbitten sollt,
Da war das Kleinste was Herr Justus hat gewollt:
In jener Stadt, wo er sein Handwerk einst betrieb,
Des Kaisers Stellvertreter sein, das wär' ihm lieb!
Der Herrscher schlug des Schneiders Bitt' mit nichts ab,
Und nach Zipporis zog Herr Justus und sein Stab!
Die Menge eilt zum Stadtthor schaarenweis hinaus,
Den neuen Herrscher einzuführen in sein Haus!
Wer mag es sein? Welch' stolzen Namen führet er,
Dem Roms Gebieter hat erwiesen solche Ehr'? —
Doch eingewurzelt bleiben starr die Nächsten steh'n,
Wie sie den Schneider Justus leibhaft vor sich seh'n;
Sie sehen ihn, doch wird's zu glauben ihnen schwer,
Er blickt so kühn und freut sich solcher hohen Ehr'!
Wer löst den Zweifel, ob's der Schneider, oder nicht?
Ein Kluger sagt: „Ich schaff in diesem Dunkel Licht!
Wir führen ihn vorbei an jenem Ort der Stadt,
Wo er im Markte einst sein Arbeitstischlein hatt',
Wenn da sein Aug' vertraut die alte Stätte grüßt,
Dann wissen wir, daß es der Schneider Justus ist!“ —
Man findet klug den Plan, — der Zug bewegt sich fort,
Herr Justus geht voran, bald kommt er an den Ort,
Und sieht' da, unwillkürlich richtet sich sein Blick
Der altgewohnten Stätte zu — er schaut zurück — —
Und wie er zu dem Werktisch hat sein Aug' gewandt,
Da ward als Schneider er von männiglich erkannt.

Drei lobet Gott.

(Pessach. 118 a.)

Von Dreien thut der Weise kund,
Es lob' sie täglich Gottes Mund:

Den Jüngling der im Stadtgewühl
Sich rein bewahret sein Gefühl;
Den Armen der im frommen Mut
Erstattet das verlor'ne Gut;
Den Reichen, der in Demut liebt,
Geheim zu halten, was er giebt.

Drei liebet Gott.

(Pessach. 113 a.)

Von andern Dreien hör' die Künd,
Ihr Theil ist Gottes Liebesbund:
Wer fromm sein Herz in Ruhe übt,
Daß nie des Zornes Wolf ihn trübt;
Wer nüchtern hält und klar den Geist,
Daß Rausch ihn nicht zur Thorheit reißt;
Wer beugen lernet sein Gemüt,
Daß nimmer es zur Nach' erglüht.

Sei kein Sonderling.

(Mass. Der. Er.)

Wo man weint, da hüte dich zu lachen,
Wo man lacht, da störe nicht mit Kummer,
Wo man schläft, da wolle du nicht wachen,
Wo man wacht, da banne deinen Schlummer,
Wo man sitzt, da wolle du nicht stehen,
Wo man steht, da sollst auch du nicht sitzen,
Gleichen Weg mit Andern stets zu gehen,
Kann dir vielfach in dem Leben nützen,
Folg' jedoch den Andern nur so lange,
Als dir Schuld nicht drohet auf dem Gange.

Wirthschaftsregel.

(Chulin 44.)

In deiner Wirthschaft Walten
Sollst du es also halten:

Beim Essen und beim Trinien
Mußt du dich ärmer dünken;
Und halt' dich im Gewande
Genau nach deinem Stande!
Doch sollst du reich dir scheinen,
Wo es betrifft die Deinen,
Denn ihre Augen schauen
Auf dich, dem sie vertrauen;
Hinwieder dir zum Schilde
Dient Gottes Vaternalde.

Das Urtheil der Menge.

(Sota 40 a.)

Zwei Meister gleich gelernt im Gottesworte,
Sie lehrten Beide einst im selben Orte,
Der Eine kläret auf die dunkeln Sätze,
Die tiefes Denken heischen im Gesetze;
Der And're aber bietet dem Gemüte
Der alten Glaubensfragen duft'ge Blüte.
Der Förscher wird von Allen bald verlassen,
Und um den Redner drängen sich die Massen;
Doch weit davon, sich selbst zu überschätzen,
Will er vielmehr den Freund in Achtung setzen:
„Nicht sollt ihr, Leute, mich für größer halten,
Weil meine Worte mehr, denn seine galten!
Ihr wißt, wie es im Markte pflegt zu gehen:
Den Einen seht ihr da mit Perlen stehen,
Der And're bietet Nadeln zum Verkaufe, —
Zu welchem drängt sich mehr der große Haufe?
Der Nadel Preis, den kann wohl Jeder bringen,
Der Perlen Preis ist schwerer zu erschwingen!
Drum werden immer um geringe Waaren
Im Markte sich die meisten Leute schaaren:
Den Absatz nun den macht der Käufer Menge —
Den Wert jedoch bestimmt nicht das Gedränge! —“

Sei bereit.

(Sab. 109.)

„*Zu jeder Zeit seien deine Kleider weiß*“.

Pred. 9.

Ein König lud einst seine Diener all'
Voll Gnaden ein zum festlich frohen Mahl,
Doch setzt er ihnen nicht die Stunde fest,
Die sie versammeln wird zum Freudenfest,
Sie sollten wohlgeschmückt und rein
Des letzten Rufes stets gewärtig sein!
Die Klugen legen rasch ans Werk die Hand,
Und richten schnell sich zu ihr Prachtgewand.
„Nicht lange währt's, da ist das Mahl bereit,
Ein König braucht zum Rüsten kurze Zeit,
D'r um besser, daß wir eine Stund' zuvor
Des Rufes harren im Palastesthor!“
So dacht' und that, wer klug am Hofe war;
Doch anders hielt's der Thoren träge Schaar,
Sie wußten, daß ein Mahl in Aussicht stand,
Doch läßig rührte keiner seine Hand:
„Nichts dränget uns zu übergroßer Eil',
Ein großes Mahl, das braucht auch gute Weil',
Bis Alles im Palaste ist bereit,
Da haben wir noch lange, lange Zeit!“—
Die Zeit vergeht, die Thoren merken's nicht,
Bis plötzlich der Befehl des Königs spricht:
„Herein, ihr pflichtgetreuen Diener all',
Die Stunde schlägt und fertig ist das Mahl!“
Die Klugen ziehen ein mit frohem Sinn
Und treten würdig vor den Herrscher hin,
Es eilet auch herbei der Thoren Schaar,
Sie drängt sich ein, so schmutzig, wie sie war!
Da grüßt der Herr die Klugen voller Huld,
Doch zürnend ahndet er der Trägen Schuld,
Nach Weisheit richtet nun sein mächtig Wort,
Däß jedem werde der verdiente Ort:
„Ein kostlich Mahl will einen guten Gast!
So freut Euch denn ihr Reinen im Palast,

Doch wer nicht zeitig seinen Staat bedacht,
Für den ist nicht mein Freudenfest gemacht!“

* * *

Wann ruft dich Mensch! der Herr zum Feste ein?
Du weißt es nicht! D'rum halte stets dich rein!

Das wahre Recht.

(B. Mez. 70, 107 a.)

Damit du sollst den Weg der Guten geh'n
Und haltest ein der Frommen Pfad.

Spr. 2.

Ein Weiser schickte einst zwei Söldner aus,
Sie sollten holen ihm den Wein ins Haus;
Am Abend kommen sie vom Schweiße naß,
Doch nah am Hause stürzt und bricht ein Faß.
Der Weise, der gelehrt im Rechte war,
Verlangt Ersatz nun von dem Söldnerpaar,
Er sichert sich an ihrer letzten Hab',
Und nimmt den Armen ihre Mäntel ab —
Die suchen unverweilt den Richter auf,
Und künden klagend ihm der Sache Lauf.
Der Richter, nach des höheren Rechtes Sinn,
Befiehlt: „Gieb' wieder ihre Mäntel hin!“
Und Nabba staunt ob dieses Spruchs und fragt,
Welch' Rechtesquell ein solches Urtheil sagt? —
Das Urtheil findest du geschrieben stehn:
„Damit du sollst den Weg der Guten gehn!“
Beschäm't thut nun der Weise nach dem Spruch,
Genommen aus Salomo's heil'gem Buch.—
Und nicht zufrieden sind die Kläger noch:
„O Richter, würdig' uns're Lage doch!
Wir kämpfen mühevoll gegen herbe Noth,
Die schwere Arbeit bringt uns karges Brod,
Und wenn wir an dem Sold geschädigt sind,
Dann hungert elend mit uns Weib und Kind! —“

Der Richter spricht entscheidend: "Geh, mein Sohn,
Und gieb den armen Leuten ihren Lohn! —"
„Sie thaten Schaden mir und dienten schlecht,
Ich soll bezahlen, sag' nach welchem Recht? —“
Auch hiefür bring' von dort ich den Beleg:
„Und halte immer ein der Frommen Weg!“

Ehre den Gebrauch.

(B. Mez. 110 b.)

Rabbi Tauchums Worte lehren:
Bist du fremd im Lande auch,
Mußt du dennoch schonend ehren,
Was im Lande ist der Brauch.

Moses auf der Himmelsreise
Führte sich ganz himmlisch auch,
Ohne Trank und ohne Speise,
Wie's im Himmel ist der Brauch.

Engel auf der Erdenreise,
Führten sie sich irdisch auch,
Aßen bei Abraham Speise,
Wie's auf Erden ist der Brauch.

Berschwiegene Misde.

(B. bathra 108, 115a.)

Ein verschwiegen mildes Geben,
Wo sich einigt Herz und Hand,
Kann dich höher noch erheben,
Als der Lehrer Moses stand.

Aus der Lehre heil'gen Kunden
Wird dir der Beweis gebracht:
Der Prophet hat Furcht empfunden,
Vor des Ew'gen Zornesmacht.

Doch nicht fürchtet, wer der Milde
Stilles Opfer hat gebracht,
Denn sie dient zum starken Schilde
Vor des Ew'gen Zornesmacht.

Gästfrendlichkeit.

(Mech. zu 2 M. 18, 12.)

Versammelt war der Weisen Schaar aus Israel,
Zu freuen sich im festlichen Gelage,
Geladen hat sie Alle Rabbon Gamliel,
Der Fürst aus Juda's Stamm', zum Freudentage.

Und wie sie sämmtlich sitzen in der Tafelrund,
Und jeder wartet, daß das Mahl beginne,
Erhebet sich der Fürst, bescheiden spricht sein Mund :
„Erlaubet, daß ich meinen Gästen diene!“

Des weigert sich der weisen Gäste größ're Zahl,
Und glaubt, daß seiner es nicht würdig wäre:
„Du schmücke nur mit deinem Vorsitz unser Mahl,
Das ziemt sich besser für die Fürstenehre!“

Doch Anders denket Rabbi Josua, er spricht:
„So laßt den Fürsten thun, wie er begehrte,
Er ist fürwahr doch größer als Abraham nicht,
Der einstmals dienend seine Gäste ehrte!“

Ein And'rer ruft: „Ich kenne einen Größern noch,
Der dienend seiner Gäste Tisch bereitet.
Und als man fragt: wer größer als Abraham doch?
Der fromme Weise auf zum Himmel deutet:

„Und seht ihr Freunde denn nicht selber Tag für Tag
Den Schöpfer allen Wesen Nahrung reichen;
So gebt es willig zu, daß unser Fürst auch mag
Am heut'gen Tage seinem Schöpfer gleichen! —“

Das Weib.

(B. Mer. 29 a, Jalk 18 a.)

1.

O hüte dich, die Gattin zu verlezen,
Und wär' es auch durch spitze Worte bloß,
Sie kann dir Thränen nur entgegensetzen,
Das macht, o Mann, dein Unrecht doppelt groß! —

2.

Laß, Gatte, außer Auge nie
Die Achtung, die der Frau gebührt,
Denn ewig kommt dir nur durch sie
Der Segen, der dein Wohnhaus ziert

3.

Ist deine Gattin klein,
Dann Gatte vück' dich fein,
Und horche auf ihr Wort,
Und folge ihr sofort.

4.

Wer von der Frau sich lässt ernähren,
Und könnte selber schaffen Brod,
Der wird vom Hungerbrode zehren
Sein Lebelang bis an den Tod.

Thierfabel:

Lust ohne Rath.

(Midr. R, zu Gen. 443.)

Es zürnte einst der Thiere König —
Die Unterthanen zitterten nicht wenig,
Sie traten scheu zusammen, hielsten Rath,
Wer Rath genug, ihn zu versöhn'en, hat.
Der Fuchs spricht: „Manches sah ich mir gelingen,
Durch mein Genie will ich den Löwen zwingen,

Denn dreimal hundert weiß der Fabeln ich,
Mit diesen mach ich an den König mich;
Und läßt der Herrscher mich nur ruhig sprechen,
Dann soll mein schlauer Witz den Grimm schon brechen !“
Die Thiere sind zufrieden mit dem Plan,
Der Fuchs tritt nunter seine Sendung an :
Doch kaum ist eine Weile er gegangen,
Da bleibt er steh'n und dreht sich um voll Bangen ;
Die Thiere fragen : „Nun, was hält dich auf,
Daß du so plötzlich hemmest deinen Lauf ?“
„Ich ging nur kurz, doch hab' ich, denkt ! indessen
Ein Hundert meiner Fabeln schon vergessen !“
Man ruft : „O stör' dich nicht in deinem Zug,
Zweihundert sind für deinen Zweck genug !“
Und wieder setzt er vorwärts seinen Tritt,
Und wieder zögernd stehtet still sein Schritt :
„Es macht mich mein Gedächtniß heut' zu Schanden,
Das zweite Hundert kam so eben mir abhanden !“
Man ruft : „Behalt' das dritte nur im Sinn,
Ein Hundert Fabeln reicht noch immer hin !“
Er schreitet vor, schon ist der Löw' nicht ferne,
Da steht der Fuchs : „O Freund', ich dient euch gerne,
Doch seht ! der schönen Fabeln letzte Zahl,
Ich hab' vergessen sie mit einem Mal ;
So mag denn jeder selber für sich denken,
Wie er den Löwen kann zur Milde lenken —
Ich, Freunde, bin nur halb zur Sendung gut,
Die List ist da — doch fehlet mir der Muth !“

Die rechte Stunde.

(Midr. R. zu Koh. 5, 5.)

Ein Weiser hatte seinen Sitz genommen,
In eines Feigenbaumes schatt'gen Platz,
Da ließ er täglich seine Jünger kommen,
Und theilte reichlich aus der Weisheit Schatz.

Doch kommt' es bald dem Weisen nicht entgehen,
Dass früh am Morgen noch vor Sonnenschein
Der Herr des Baumes war am Platz zu sehen,
Und ängstlich sammelt er die Früchte ein.

Der Lehrer denkt: Was hat er solche Eile,
Zu sammeln, wenn noch lang die Andern ruhn,
Gewiss, er fürchtet, dass bei läng'rer Weile,
Wir treulos an der Frucht ihm Schaden thun!

Den Weisen schmerzt der Mangel an Vertrauen,
Er will nicht weilen mehr an diesem Ort, —
Und wieder kommt der Mann mit Tagesgrauen,
Beforgt vermisst er den Weisen dort.

Er lässt die Frucht und suchet auf den Frommen,
Und spricht zu ihm: „Von deinem süßen Wort
Hat Süße meines Baumes Frucht bekommen,
Was trieb dich Herr, aus meiner Grenze fort?“

Der Weise d'rauf: „Ich wähnte dich in Sorgen,
Ob deiner Frucht bei uns nicht droht Gefahr,
Denn ängstlich pflücktest du die Frucht am Morgen,
Wenn lange noch die rechte Stund' nicht war!“ —

„O Herr, nicht diese Furcht hat mich bewogen,
Was hätt' auch solchen Zweifel mir gebracht!
Ich pflückte, eh' die Sonne kam gezogen,
Weil eben ich die rechte Stund' bedacht!

„Denn seht! Ich ließ die Früchte heute stehen,
Die Sonne traf sie, eh' ich kam hieher,
Ihr werdet sie nun voller Würmer sehen,
Und wahrlich nicht zu brauchen sind sie mehr!“

Und sinnend steht und hört das Wort der Weise,
Aus seinem Auge strahlt des Glaubens Licht,
Es lauschen still die Jünger rings im Kreise,
Und harren, was der würd'ge Meister spricht:

„O Freunde, thöricht wollt' ich den verklagen,
Daz̄ er die Frucht zu früh hat abgepflückt,
Er ist nur Mensch! Und kann doch gründlich sagen
Die rechte Stund', die sich zum Pflücken schickt. —

Was willst du Mensch dann klagen ob der Wunde,
Wenn dich der Tod am Liebsten heimgesucht,
Kennit minder denn dein Gott die rechte Stunde —
Wenn reif zum Pflücken ist die füße Frucht!“

Besser nie geboren.

(Mid. Rab. zu Koh. 6, 5.)

Es führen einst mitsammen
Zwei Männer übers Meer;
Als sie zum Hafen kamen,
Begehrt der Eine sehr
Ans nahe Land zu gehen,
Um Alles zu besehen.

Er that auch, wie er dachte.
Am Land, wie staunt sein Blick:
Voll Reiz die Gegend lachte!
Und überall nur Glück,
Von Wohlstand und Behagen,
Wußt Alles hier zu sagen!

Eh' er noch konnte richten
Sein Aug' nach jedem Ort,
Will man die Auker lichten,
Und wieder muß er fort;
Es thut ihm weh, zu scheiden
Von diesem Ort der Freuden.

Und noch im Schiffesraume
Erzählt er stundenlang:
„Es war mir wie im Traume
Auf diesem kurzen Gang;
Es muß dich Freund betrüben,
Daz̄ du nicht warst da drüben!“

„Und du, was konnt'st du bringen —“
Der Freund ganz ruhig spricht's —
„Von all den Wunderdingen?“
„Wohl wahr, ich brachte — Nichts!“
„Mir mocht' es nicht behagen,
Mich um ein Nichts zu plagen!“

Das Stiftgezelt.

(Midr. R. 2 M. 33 Ende.)

Schwer begreiflich will dir scheinen,
Wie aus seiner Himmelswelt
Gott der Herr, sich uns zu einen,
Niedärstieg ins Stiftgezelt.

Dir des Räthsels Lösung geben,
Fällt den Weisen nicht zu schwer,
Sie verweisen dich auf's Leben,
Auf den menschlichen Verkehr.

In das Haus des Schwägers eilet
Oft der Jüngling liebentbrannt,
Bei der Braut er da verweilet,
Bis ihm wird die theure Hand.

Ward sie endlich ihm zu Theile,
Führt er heim sie nach Geziem';
Daz er bei der Tochter weile,
Zieht der Schwäher dann zu ihm!

Gottes Tochter, weilt' die Lehre
In dem Himmel lang zuvor;
Daz er liebend sie begehre,
Moses stieg zu Gott empor.

Und er holte sie hernieder,
Schloß der Ehe heil'gen Bund.
"Sehn will ich die Tochter wieder!"
Rief des Ew'gen Vatermund.

„Ist mein Kind in eurer Mitte,
In der Erdischen Bereich,
Nun so baut auch mir die Hütte,
Wohnen will auch ich bei euch!“

Leicht begreiflich muß dir scheinen,
Wie aus seiner Himmelswelt
Mit der Tochter sich zu einen,
Zog der Herr ins Stiftgezelt.

Die zwei Schiffe.

(Midr. R. zu Koh.)

„Besser der Tag des Todes als der Geburt.“

Welch ein fröhliches Gewimmel!
Welch ein heller Liederbraus!
Unter jubelndem Getümmel
Läuft ein Schiff vom Hafen aus.

Unter tiefem, trübem Schweigen
Läuft ein Schiff im Hafen ein,
Und der Mannschaft Mienen zeigen
Nur des Kummers blassen Schein.

Wie verkehrt ist dieses Treiben!
Ruft der Weise, der das sieht.
Sollten die nicht stille bleiben,
Deren Schiff ins Weite zieht!

Denn es soll ja erst befahren
Diese falsche Wellenbahn,
Tausend Mühen und Gefahren
Fangen mit der Reise an!

Doch das heimwärts kommt gezogen,
Preisen sollte man sein Glück,
Nach den Kämpfen mit den Wogen
Kehrt es friedlich nun zurück.

Also schallen Jubellieder,
Wenn ein Mensch ins Leben tritt,
Und es hallt der Seufzer wieder,
Lenkt er heimwärts seinen Schritt.

Weiser wär' es, den bedauern,
Dem der Kampf noch steht bevor,
Als in Thorheit zu betrauern,
Wer als Sieger ging hervor!

Dein Wirken deinem Volke.

(Tanchuma 28 b.)

Auf dem Krankenbette lag der Weise,
Vorbereitet für die letzte Reise,
Einzugehen in das fremde Land
An des Glaubens treubewährter Hand.

Doch der Mann, den Alle hochverehren,
Warum füllt sich sein Blick mit Zähren?
Der im Leben stets nach Jenseits sah,
Fühlt er Furcht nun, da der Tod ihm nah'!

„Warum weinst du Meister, da dein Scheiden
Dich zum Glück und uns nur ruft zu Leiden;
War nicht an Gedanken und an That,
Was du schafftest stets des Heiles Saat?

Auf dem Feld der heil'gen Gotteslehre
Warst für Israel du Schmuck und Ehre;
Es erleuchtete dein heller Strahl,
Deiner treuen Jünger große Zahl!

Auf dem Feld der frommen thät'gen Milde,
Warst du, Meister, uns zum Musterbilde,
Sahst du je des Schmerzes herbe Noth,
Ohne daß dein Herz ihm Liebe bot!

Doch am meisten ziert dein frommes Walten,
Daß bescheiden du dich hast enthalten
Von Gemeindedienst und Richteramt,
Denen oft der böse Ruf entstammt!"

Also hört des Schwesternsohnes Worte
Rabbi Assi an des Gräbes Pforte,
Doch er schüttelt trüb sein Haupt und spricht,
Eh' sein klares Auge sterbend bricht:

"Was euch scheint des höchsten Lobes Spende,
Läßt mich reuig weinen jetzt im Ende,
Daß ich trotz der Mühe und Gefahr,
Nicht des Volkes treuer Diener war!

Ueberwindend jedes feig' Bedenken,
Mußt' ich ganz mich meinem Volke schenken;
Zaghaf't, falsch bescheiden that ich's nicht,
Und verlegt ist nun die heil'ge Pflicht!

Nun ich, Freunde, soll im Tod verbllassen,
Muß nicht ängstlich Bangen mich erfassen,
Da ich legen soll die Rechenschaft,
Ob ich ganz verwerthet meine Kraft!

Nur nach regem, thaterfülltem Streben,
Geht man frohen Muthes aus dem Leben,
Wenn man für sein Volk und für sein Land
Hat gewirkt mit Kopf und Herz und Hand!"

Akiba.

(Tanchuma P. Ki-Thabo 841 b.)

Geschlungen hat des Römers Siegerhand
Am Judas Leib das schwere Sklavenband,
Und um die Ketten enger noch zu schlechten,
Will er den ewig freien Geist auch knechten.
Das Gotteswort verpönet sein Gebot,
Und setzt als Straf' darauf den Martertod! —

Doch sind sie leiblich auch des Römers Knechte,
Sie wahren mutig sich des Geistes Rechte,
Bebauen treu das heil'ge Erbgebiet,
Aus dem Israels bestes Heil erblüht.
Und heldenmüthig auf den Tod entschlossen,
Veruft Akiba um sich die Genossen
Und forscht und lehrt, daß sorgsam sei bestellt,
Und nicht verödet lieg' das heil'ge Feld.
Er nähret sonder Furcht und sonder Beben,
Mit aller Kraft des Volkes geistig Leben,
Und bringt durch seines Denkens Flammenmacht
Ein helles Licht in Judas tiefe Nacht. — —
Und Papos hört von diesem Unterfangen,
Er eilet zu Akiba hin voll Bangen:
„Was willst du jetzt das Glaubenswort verbreiten,
Wo Cäsars Scherzen die Gesetze deuten!
O Meister, sieh', du bringst dich in Gefahr,
Dir droht der Tod, und deiner Jüngerschaar!“
Es spricht darauf Akiba fest und mild:
„Ich will dir zeigen, uns'rer Lage Bild!
So hör' das Gleichenß, das ich dir erzähle,
Und sag' danu selbst, ob ich das Rechte wähle:
Es kam ein Fuchs zu eines Stromes Rand,
Alwo er in die Wellen schauend stand,
Da sieht ein Netz er in die Fluth gesenkt,
Der Fische Schaar ganz scheu und enggedrängt,
Sie suchtet sich zu bergen angstbekommen,
Und jedes strebt dem Nege zu entkommen.
Da spricht der Fuchs mit heuchlerischem Worte:
„Euch droht ein sich'er Tod an diesem Orte,
So kommt doch her zu mir aufs feste Land,
Und schützend birgt euch meine Freundeshand!“
Schon glaubt der Fuchs gewiß sich seiner Sache,
Da tönt herauf der Fische Gegensprache:
„Und dich, o Fuchs, dich hält die Welt für klug?
Du armer Fant, wie albern ist dein Trug!
Das Wasser hat uns Gott als Welt beschieden,
Wir stürben bald, so diesen Kreis wir mieden,

Du Thor, des armer Wit als Rettung nennt,
Daz wir vertauschen unser Element,
Wenn hier schon Angst und Furcht uns mächtig fassen,
Wie wird es erst, wenn wir die Fluth verlassen!“ —
Nun sieh, o Papos, jenen Fischen gleich,
Hat Israel sein eigen Lebensreich,
Denn nur im klaren Strom der heil'gen Lehren
Wird dieses Volkes Dasein ewig währen,
Und droht uns auch des Römers tödtlich Netz,
Wir bleiben treu und sterben im Gesetz,
Wir sterben froh beseelt von süßem Hoffen:
Es steht dem Gottesvolk die Zukunft offen,
Und nimmer schlägt für uns die letzte Stund',
So lang' wir treu dem alten Glaubensbund;
Ja nur wir selber können uns verderben,
Vom Glauben lassen — ist Israels Sterben! — — —

* *

Nicht lang darauf, da werden eingebracht,
Zwei Schuldige in eines Kerkers Nacht —
Und trauervoll spricht Papos da zum Weisen.
„Wie muß Akiba ich dich glücklich preisen,
Du stirbst als Held für deines Glaubens Ehr',
Doch weh', mich führt nur eitler Tand hieher!“

Die Astäre.

(Jalk. 76 b.)

Durch Salem, das bereits vom Feind erobert war,
Ging wundelnd hin, in Wehmuth einst ein Weisenpaar,
Und als ihr Fuß betrat des Tempelberges Rand,
Wo kurz zuvor noch Gottes heil'ge Wohnung stand,
Da rief der Jüng're aus mit thränenvoller Klag':
„O Schmerz, daß wir erleben müssen solchen Tag!
Was Schweres uns betraf, es trifft uns nichts so schwer,
Als daß des Opfers Duft nicht löst die Sünde mehr!
Die Opferstätte hat versöhnt uns Gottes Huld,

Sie ist zerstört! Was fühnet künftig uns're Schuld? —“
Der äl'tre Meister spricht: „Wohl ist es wahr, mein Sohn,
Gerecht bei diesem Anblick ist der Klage Ton!
Doch in der herben Klage selbst, vergieß es nicht,
Daß nimmer es am Sühnemittel uns' gebracht;
Zerstört ist wohl die Stätt' von frevler Feindeshand,
Wo man der Schulden Sühn', die Opfer hat verbrannt,
Wo einst der Priester Schaar hat um den Dienst geloöst,
Ja groß ist der Verlust — doch bleibt uns noch zum Trost
Ein Altar, wo der fromme Sinn das Opfer bringt,
Des heil'ger Duft zum Himmel süß und sühnend dringt.
Der Menschenliebe heil'ger Altar steht bereit,
Die Milde ist's, die da des Wohlthuns Opfer weiht!
Daß aus der Milde Saat des Ew'gen Huld erblüht,
Das lehrt der fromme Sänger uns im heil'gen Lied,
Wie Gott der Herr auf Milde mehr denn Opfer schau,
Und wie des Wohlthuns Säule hält' des Weltalls Bau!

Der Liebe Sieg.

(Jalkut 5 b, Pes.)

Zu Sidon lebte einst ein Ehepaar
In Ruh' und Frieden manches süße Jahr,
Nur eine Wolke trübt den Horizont,
Wo häuslich Glück als helle Sonne thront;
Wohl war dem Mann ein wacker Weib gewährt,
Das ihn durch Lieb' beglückt, durch Tugend ehrt,
Doch was mit Schmerz an seinem Herzen nagt:
Es bleibt ein theurer Segen ihm versagt,
Nicht lallt ihm Vater zu ein Kindesmund,
Denn Frucht entblüht nicht seiner Liebe Bund;
Er harrt und hoffet auf ein theures Kind,
Bis zehn der Jahre hingegangen sind,
Und da durch diese ganze lange Frist
Vergeblich all' sein sehnend Hoffen ist,
Will er sich trennen, ob der Schmerz auch tief,
Von seiner Gattin durch den Scheidebrief.

Bon Leid erfassst, sucht sie des Weisen Rath,
Wie wohl zu hindern sei des Gatten That;
Der Fromme ruft den Gatten vor sich hin —
Doch ändert nicht sein Wort den festen Sinn !
„O Meister, sieh' ich liebe sie ja sehr,
Es wird das Scheiden meinem Herzen schwer;
Doch trennet wider Willen uns die Pflicht,
Denn Vatersegen wird mir von ihr nicht;
Und zum Beweis, daß sie mir lieb und werth,
Mag nehmen sie, wonach ihr Herz begehrt,
Ich will'ge ein, daß sie für sich behält,
Das Beste, das im Hause ihr gefällt!“ —
Dem Frommen fällt ein letztes Mittel ein:
„So mög' es, Sohn, nach deinem Willen sein,
Verlassen soll die Arme bald dein Haus,
Doch bitt' ich Eines mir von euch noch aus !
Ihr schloßet einst den Bund, des Herzens Wahl,
Beim heitern Festgesang, beim Freudenmahl,
So feiert denn auch, eh' ihr löst den Bund,
Mitsammen froh noch eine heit're Stund' !“
Der Weise denkt: Es knüpft der Freude Hand
Vielleicht aufs Neu das aufgelockert' Band!
Der Gatte denkt: Sie soll nicht trauernd geh'n,
Ich will sie selbst im Scheiden fröhlich seh'n! —
Was denkt die Gattin, wie sie hört vom Mahl?
Ihr Antlitz färbt ein milder Freudenstrahl,
Als wör' dahin des Kummer's letzter Nest,
Besorgt sie emsig froh das Abschiedsfest;
Und wie sie Alles hat zurecht gemacht,
Und wie dem Abend folgt die stille Nacht,
Da sitzen sie so innig und so traut,
Und freuen sich wie Bräutigam und Braut ;
Sie sprechen von den Freuden früh'rer Zeit,
Und schweigen von der Trennung schwerem Leid;
Die Gattin wird durch manchen Spruch geehrt,
Nach jedem Spruch wird treu das Glas geleert.
Er trinkt so lange auf ihr gutes Glück,
Bis ihm der Wein verschließt den feuchten Blick. —

Wie nun der Mann in tiefen Schlaf versinkt,
Die Gattin rasch den treuen Mägden winkt :
„Nach meines Vaters Hause tragt ihn fort!“
Und schnell erfüllt wird der Herrin Wort;
Bald schließt ihn ein das trauliche Gemach,
Wo er von Liebe oft zur Jungfrau sprach. —
Des Weines Zauber weicht, der Mann erwacht,
Er staunt umher : „Wo bin ich hingebracht?
Ich saß daheim doch bei dem Abschiedschmaus,
Das ist mein Beste nicht, ist nicht mein Haus,
Mir scheint so fremd und doch bekannt der Raum,
Es neckt mich noch des Weines wüster Traum !“
Die Gattin sieht zur Seite steh'n der Mann,
Und fragend blicket sie sein Auge an;
Sie neigt sich liebend, fässt seine Hand,
Die Thräne glänzt an ihrer Wimper Rand :
„O Freund, du siehst, deine Wille ist geschehn,
Du hiehest heim mich zu dem Vater geh'n,
Doch hast du vor dem Weisen mir gewährt:
„Mag nehmen sie, wonach ihr Herz begehrt,
Ich will'ge d'rein, daß sie für sich behält
Das Beste, das im Hause ihr gefällt!“
Verlassen hab' ich nun dein Haus, — ich ging
Und nahm mit mir, woran mein Sehnen hing;
Mich führte freudig heim der munk're Schritt,
Denn dich o Mann — das Beste nahm ich mit,
Du liebst wählen mich des Hauses Bier,
Ich wähle dich — du bleibst zu eigen mir.
Du nimmst mir nicht, was ich erkoren hab',
Und trennen kann uns fürd' nur das Grab! —“
Der Gatte schweigt erschüttert, schweigt und weint.
Die Liebe siegt! Sie sind aufs Neue vereint!
Der Himmel, der der Edlen Thränen zählt,
Gewährt auch bald, was noch zum Glücke fehlt.

Der Tod.¹⁹

(Jalkut 146 b.)

In seiner Schüler weitem Kreise,
Sitzt bis Sabbath Abend spät,
Lehrt das Lebenswort der Weise,
Bis der Tag zur Neige geht.

Doch während er in diesen Stunden,
Theilt den Jüngern Leben aus,
Hat der Tod sich eingefunden,
In des Meisters eig' nem Haus.

Zwei Söhne hoffnungreich und blühend,
Sterben hin in einer Stund',
Arme Mutter, doppelt glühend,
Brennt ihr Schmerz die Seele wund!

Sie darf nicht laut ihr Wehe klagen,
Ahnt's ja noch der Gatte nicht —
Schweigend muß sie Schweres tragen,
Ihn zu trösten ist ihr' Pflicht.

Sie legt ins Bett die beiden Leichen,
Deckt sie mit dem Tuche zu,
Läßt des Kummers Spur dann weichen,
Zaubert auf ihr Antlitz Ruh'!

Verhallt sind schon des Ma'rib Töne,
Heim der Weise kehrt sofort;
„Wo sind meine lieben Söhne?“
Ist des Vaters erstes Wort.

Die Gattin zähmt des Schmerzes Regen:
„Werden noch im Lehrsaal sein!“
Reicht den Becher dann zum Segen,
Den er spricht bei Kerzenschein.

Sie setzt dem Gatten vor die Speise,
Bald beendet ist sein Mahl;
„Meine Söhne?“ ruft der Weise,
Fragend nun zum zweiten Mal.

Sie bebet: „Werden heim bald kehren!“
Fasst sich mutig dann und spricht:
Willst du Rabbi mich belehren,
Schenk mir deines Rathes Licht!

Es gab mir vor des Sabbaths Schatten,
Seinen Schatz ein Mann zur Hüt,
Soll ich wieder nun erstatthen,
Diesem sein vertrautes Gut?“

Der Weise staunt: „Wie kannst du fragen?!
Statt' es unverweilt zurück,
Gieb es willig ohne Klagen,
Wär' es auch das höchste Glück!“

Es ruft die Gattin groß im Leiden:
„Seid ihr Herr ja in dem Haus!
Selber wollt ich nicht entscheiden,
Gebt ihr selbst das Gut heraus!“

Sie spricht's und fasst seine Hände,
Führt ihn hin zur Trauerstätt,
Lüftet dann des Tuches Ende —
Er erstarrt am Todtenbett.

„O Söhne, Hoffnung meiner Tage!“
Jammert er in Schmerzenswuth —
„Rabbi, gebt doch ohne Klage
Hin das anvertraute Gut!

Zu üben ist die Stund gekommen,
Was als Recht ihr habt erprobt,
Was Er gab hat Gott genommen,
Ewig sei sein Nam' gelobt!“

Und stille weinen sie nun Beide,
Ruhig wird sein wilder Schmerz —
Süßen Trost im höchsten Leide
Bietet uns des Weibes Herz.

Des Wissens Werth.²⁰

(Jalkut II, 133.)

Auf einem Schiffe fanden sich zusammen
Viel reiche Männer, die mit Waaren kamen,
Da war auch einer vom Gelehrtenstand,
Der brachte nichts, er kam mit leerer Hand!
„Wo ist die Waare“, hört er Alle fragen,
„Die übers Meer du willst zu Markte tragen?“
„Nicht eher sollt ihr meine Waare seh'n,
Bis wir nicht auf dem festen Lande steh'n!““
Voll Neugier sieht man nun umher sie gehen,
Um dieses Mannes Ladung zu erspähen :
Sie finden nichts im ganzen Schiffesraum,
Sie spotten neckend sein, er achtet's kaum;
Doch sollt' den Leuten schlecht der Spott bekommen,
Von Räubern ward das Fahrzeug bald genommen;
Nun war der reichen Leute Jammer groß,
Man setzt ans Land sie alle nackt und bloß.
Sie wandern flagend hin auf fremder Erde,
Nur Einer trägt ganz ruhig die Beschwerde —
Nach langem Wandern kommen sie zur Stadt,
An Hunger, Durst und andern Qualen fatt,
Sie stehen rathlos in der Straße Mitte;
Nur Einer fördert sicher seine Schritte,
Er sucht sich unter vielen ein Gebäude aus,
Er geht hinein in's wohlbekannte Haus,
Wie sollt' der Weise nicht das Haus erkennen,
Das „Bethaus“ „Lehrschul“ wir zugleich benennen,
Er findet zahlreich dort der Frommen Schaar,
Die da versammelt zum Gebete war.
Er steigt zur Kanzel auf, beginnt zu lehren,

Und erntet reichen Lohn an Gold und Ehren;
Der Mann, den Gottesfurcht und Weisheit ziert,
Wird im Triumph die Straß' entlang geführt.
Die Schiffsgenossen sehen das Gedränge,
Erkennen den Gefährten in der Menge.
Sie hören, wie man preisend ihn erhebt,
Da werden sie von Hoffnung neu belebt:
„O Edler hab' mit uns'rer Noth Erbarmen,
Du kennst ja die Genossen noch, die Armen!“
Es spricht mit Milde nun der weise Mann:
„Ich will euch helfen, Freunde, wie ich kann,
Ihr seht den hohen Werth jetzt meiner Waaren,
Die sind mir sicher selbst vor Räuberschaaren.“

Wunsch und Besitz.

(Rabb. Koh. 12, 5.)

Der Reiche wünscht, was er nicht hat,
Und wird des Wünschens nimmer satz!
Wie kostbar ist, was er begehr't,
Was er besitzt, verliert den Werth.

Der Arme, hat er wenig gleich,
Er treibt es mit dem Wen'gen reich,
Der Armutste, der am Mangel zehrt,
Er schätzt nur, was er begehrt.

Ob arm und klein, ob reich und groß,
Das Wünschen bleibt des Lebens Loos,
Und Allen wird die gleiche Hab'
Nach langer Müh' —: das dunkle Grab.

Abraham beim Thurmbau.

(Jalkut P. Noach Ende.)

I.

Welch' ein Regen und Bewegen
In dem Plan von Schinear!

Zu dem Bau den Grund zu legen,
Eilt herbei der Völker Schaar;
Denn es hat sie All' berufen
Nimrod der gewalt'ge Held,
Heben seines Thrones Stufen
Wilt er bis zum Sternenzelt;
Nicht genügt ihm, daß auf Erden
Festgegründet ist sein Thron,
Auch des Himmels Herr zu werden,
Träumt er freveln Sinnes schon.
Und als gält es guter Sache,
Sammelt er der Völker Zahl,
Daß er sich zu Sklaven mache
Erd' und Himmel allzumal!
Für das Werk sie zu gewinnen,
Giebt er sich der Liebe Schein;
Sein thramatisch listig Sinnen
Giebt ihm schlaue Rede ein:
„Freunde, denkt der Zeiten Schwer e,
Die noch heut' uns Furcht erweckt,
Als von einem großen Meere
Ward die ganze Welt bedeckt!
Weil den Menschen bös gewogen,
Feindlich ist die Himmelsmacht,
Darum hat sie in den Wogen,
Allen Menschen Tod gebracht!
Und sie wird auch heut' nicht lassen
Uns des Daseins schönes Recht,
Sie bekämpft mit ihrem Hass
Stets das menschliche Geschlecht.
Nun so laßt uns sinnen Brüder,
Was zu uns'rem Schutze gut,
Daß die böse Macht nicht wieder
Uns begräbt mit ihrer Fluth.
Weil die Menschheit sich zerstreute,
Schwäche sie sich selber ab,
Und sie ward als leichte Beute
Eingethan ins Wellengrab.

Wollten wir uns auch zerstreuen,
Theilen uns're eig'ne Kraft,
Bald wird jene Macht sich freuen,
Daß wir selbst ihr Sieg verschafft!
Darum laßt vereint uns leben
Enggeschaart zu unserm Schutz,
Daß wir ohne Furcht und Beben
Vieten selbst dem Himmel Trutz;
Laßt uns brüderlich denn gründen
Eine große, weite Stadt,
Daß in ihr mag Zuflucht finden,
Was nur Menschenleben hat!
Laßt mit himmelhohen Zinnen
Nun uns bauen einen Thurm,
Laßt den Himmel zu gewinnen
Muthig wagen uns den Sturm.
Den verwegen fühnen Thaten,
Glaubt mir, wird kein Sieg zu schwer! —
Das, o Freunde, euch zu rathe,
Rief ich liebend euch hieher!“
Zündend wirkt die frevle Nede:
„Sei der Weg auch noch so steil,
Unternommen wird die Fehde!
Nimrod führ uns! Nimrod Heil!
Nimrod Heil! Er führt die Waffen
Für der Menschheit heilig Recht!
Nimrod wird den Himmel schaffen
Uns, dem menschlichen Geschlecht!“ —
Arme Thoren! sie vertrauen
Blindlings der Thrannenlist,
Ahnen nicht, daß, was sie bauen,
Ihrer Freiheit Kerker ist! —
Welch' ein Regen und Bewegen
In dem Plan von Schinear,
Zu dem Bau den Grund zu legen,
Eilt herbei dir Völker Schaar! —

II.

Und das Treiben dieser Menge
Schaut ein Jüngling sinnend an,
In dem brausenden Gedränge
Bleibt er frei vom dunkeln Wahn.
Dieser Jüngling, der gezogen
Zu dem Bau mit Andern kam,
Wie ein Tropfen in den Wogen,
Terachs Sohn ist's, Abraham!
Deutlich ist an ihm zu lesen,
Daß zu Großem er bestellt,
Denn es lebt in seinem Wesen
Eine neue, heß're Welt;
Seiner Züge Adel kündet
Von der Seele edlem Muth,
Und sein flammend Auge zündet
Hoher Wahrheit heil'ge Gluth;
Heldenmüthig, festentschlossen
Steht sie da, die Kraftgestalt,
Und von Milde sanft umflossen
Uebt sie doppelte Gewalt!
Also steht er sinnend stille,
In der Seele wird's ihm Licht:
Herrsch'en ist nur Nimrod's Wille,
Doch beglücken will er nicht!
Wie könnt' Menschenglück erstreben,
Wer der Allmacht Liebe schmäht,
Wer in tollem Ueberheben
Feindlich ihr gegenüber steht!
Kann der Menschen Glück begründen
Wer sie ihrem Gott entzieht?
Da nur Denen, die ihn finden,
Wahres Glück auf Erden blüht!
Kann das Glück den Menschen bringen,
Wer mit Freiheit treibt nur Spiel?
In das Sklavenjoch sie zwingen,
Das ist Nimrod's einzige Ziel! —

Also ist Abrahams Denken
Unter Knechten frei und groß,
Mitleidsvoll sich niedersetzen
Seine Blicke auf den Troß!
Auf den Troß, der wahnbefangen
Seinen Kerkermeister preist,
Weil er halten will gefangen
Für Jahrtausende den Geist. —
Und das Treiben dieser Menge
Schaut der Jüngling sinnend an,
In dem brausenden Gedränge
Bleibt er frei vom dunkeln Wahn.

III.

Jubeln hört man den Thrannen
Hinter seiner Herrschaft Wall,
Dein des Baues letzte Spannen
Sind der Freiheit letzter Fall! —
Hoch und immer höher ragen
Stolz des Thurmes Mauern schon,
Aufwärts ist der Bau getragen
Bis zur Wolkenregion! —
Des Gerüstes hohe Treppen
Hoch hinan die Menge feucht,
Haben mondenlang zu schleppen,
Bis die Höhe ist erreicht;
Und sie sind so tief gefunken,
So verthieret feig verzagt,
Daz vom eig'nen Schweiße trunken,
Aufzuathmen keiner wagt.
Denn es hat sich schnell gewendet,
Wie der Bau an Höh' gewinnt:
Nimrods Liebe hat geendet,
Und die Thrannei beginnt!
Und es treibt zur strengen Frohne
Jetzt die Geisel ungestört,
Heller strahlet Nimrods Krone,

Diefer sinkt der Menschheit Werth!
Wie sich dort der Sklave windet
Unter grausem Schergenspiel!
Aus der Bögte Herzen schwindet
Jedes menschliche Gefühl!
Roh Gelächter hört man schallen,
Das zum Himmel höhnend braust,
Wenn vom Schwindel überfallen,
Einer jäh zur Tiefe saust.
Wie die Leichen sich zu Bergen
Thürmen ums Gerüste auf!
Kalt und ruhig sehn die Schergen
Niederstürzen Hauf um Hauf!
Wer wollt' kindisch auch erbeben
Ueber eines Menschen Tod,
Wenig zählt ein Slavenleben,
Wo an Händen keine Noth! —
Aber welch' ein Jammerrufen,
Welch' ein Klagen, welch' ein Schrei'n,
Wenn von des Gerüstes Stufen
Niederrollt ein Ziegelstein!
Da sieht man die Schergen trauern,
Hört man stöhnen ihre Brust:
„Ah wie lange wird es dauern,
Bis ersezt ist der Verlust!
Kommen wird der Mond und gehen,
Bis hinauf ein Sklave schwankt,
Bis zu jenen Wolkenhöhen
Wieder auf ein Stein gelangt!“ —
Sie die nimmer sich erweichen
Bei des Nebenmenschen Pein,
Eisig schaut ihr Aug' auf Leichen,
Heiß beweinen sie den Stein! —
Zubeln hört man den Thiranen
Hinter seiner Herrschaft Wall,
Denn des Baues letzte Spannen
Sind der Menschheit letzter Fall!

IV.

Und Abraham sieht dies Treiben,
Tiefes Weh durchglüht sein Herz:
„Herr, so kann es nimmer bleiben!“
Ruft er bebend himmelwärts;
„Sieh‘, es windet sich im Sterben
Deines Lichtes helle Macht,
Und die Herrschaft will nun erben
Irren Wahnes finstre Nacht!
Sieh‘, o Herr, zertrümmert liegen
Dort der Freiheit heilig Schild,
Und es haucht in letzten Zügen
Schon der Geist Dein Ebenbild!
Stirbt er hin an seinen Wunden,
Unter des Tyrannen Streich,
Was soll, Ew’ger, dann befunden,
Dass auf Erden ist Dein Reich?
Darf der Geist sich nicht erheben,
Kühn und frei zu Dir empor,
Was ist dann des Menschen Leben? —
Wüste Steppe, öder Moor! — —
Herr, es steht so klar geschrieben
Auf der Schöpfung großem Blatt,
Dass Du bist das ew’ge Lieben,
Dessen Huld kein Ende hat!
Seit ich staunend hab’ gelesen
Deiner Werke heil’ge Schrift,
Glaub’ und bau’ ich auf Dein Wesen,
Was mich auch auf Erden trifft!
Wenn ich, Herr, mich hoherfreue
An der schönen Erde Zier,
Sucht mein Aug’ des Himmels Bläue,
Und ich danke, Vater, Dir!
Will mein Herz in Leid verzagen,
Suchet Dich mein feuchter Blick,
Und des Himmels Sterne sagen:
„Gott zu glauben, sei dein Glück!“
Wie die Sonne durch die Weiten

Liebend ihre Strahlen trägt,
Möcht' ich dieses Glück verbreiten,
Wo ein Menschenherz nur schlägt!
Lösen möchte ich die Geister
Aus dem Vanne, der sie hält,
Und ich möchte ihrem Meister
Wiederschenken seine Welt!
Schufst Du darum doch die Helle,
Und entzündetest Dein Licht,
Daz des Aethers lichte Welle
Strömend in das Auge bricht!
Aber elend liegt zertrümmert
All' mein Hoffen, denn, o schau,
Deiner Menschen Geist verkümmert
Bei der Knechtschaft dunklem Bau!
Nimrod hält den Leib gefangen,
Und die See'l ist tief gebückt,
Kann das Auge Licht empfangen,
Wenn die Eisenfaust es drückt?!

Herr, das kaunst Du nimmer dulden,
Daz der Wahn sich siegend bläht,
Daz um des Tyrannen Schulden
Deine Wahrheit untergeht!
Darum ruft Dich meine Stimme,
Dich, die Liebe, ewiglich,
Herr, ich ruf' Dich nicht zum Grinme,
Doch zur Rettung ruf' ich Dich!
Durch der Nede falsche Glätte
Hat verführt sie der Tyrann,
Daz sie selber bau'n die Städte,
Wo den Geist er knechten kann!
Und ich sehe es mit Schauern,
Wie das böse Werk gelingt,
Höher heben sich die Mauern,
Liefer stets die Menschheit sinkt.
Bluten sieht sie ihre Wunden,
Doch zu klagen wagt sie kaum,
Denn der Muth ist hingeschwunden

Und die Freiheit wird zum Traum!
Sklavisch lassen sie geschehen,
Dass sie Nimrod's Geifel quäl',
Und so lang sie es verstehen,
Bleibt sein Wort stets ihr Befehl!
Ja, so lang sie es verstehen,
Bleibt sein Wort das Sklavenband,
Darum, Herr in Deinen Höhen,
Löse Du's mit mächt' ger Hand!
Mache frei die Menschenseele,
Schließe zu des Geistes Thor,
Dass es hallen die Befehle
Unverstanden an das Ohr!
Dass ein geistlos leeres Tönen
Des Thrannen Rede sei,
Machtlos bleibt dann ihr Dröhnen,
Dann sind Deine Menschen frei!" —
Und Abraham sieht dies Treiben,
Tiefes Weh' durchglüht sein Herz:
„Herr, so kann es nimmer bleiben!"
Ruft er bebend himmelwärts. —

V.

Welch' ein sinnverwirrend Sausen
In der wildbewegten Schaar?
Der Empörung Wellen brausen
In dem Plan von Schinear!
Denn zu Gottes Thronesstätte
Drang Abrahams Schmerzensschrei,
Und gebrochen ward die Kette,
Und die Sklaven wurden frei!
Ja, gerettet ward die Seele,
Denn geschlossen ist ihr Thor,
Und es hallen die Befehle
Unverstanden an das Ohr! —
Mit dem herrisch harten Worte
Treibt der Vogt den Sklaven an,
Doch voll Staumen bleibt am Orte

Gingewurzelt starr der Mann!
Ward der Scherge geistesirre?
Sind es Worte, die er spricht?
Fremder Laute bunt Gewirre —
Also sprach sein Vater nicht!
Starr und sprachlos, ohne Willen,
Steht der Sklave noch am Ort,
Möchte den Befehl erfüllen,
Doch versteht er nicht das Wort! —
Horch! Des Sklaven Gegenrede,
Wie das fremd dem Vogte tönt,
Es entspinnt sich Zungenfehde,
Fremdes Wort das Fremde höhnt!
Und der Geißel Wuth will dämpfen
Der empörten Sklaven Muth,
Da entbrennt ein heißes Kämpfen,
Brausend steigt die wilde Fluth!
Stolz mit kühnem Herrscherblicke
Schaut der Schiffer auf das Meer,
Wenn es dienend seinem Glücke
Ruhig trägt die Lasten schwer —
Aber wenn zu jähem Bäumen
Heulend der Orkan es ruft,
Wenn es zerrt in wildem Schäumen
Schiff und Seemann in die Grust —
Da erfäßt den Schiffer Beben
Vor der grauenvollen Macht,
Die im stolzen Ueberheben
Er als Skavin sich gedacht!
Also faßt der bleiche Schrecken
Nimrods Scherzen, wilder Sturm
Weckt die Wogen, sie bedecken
Den Thrannen und den Thurm! —
Was der Knecht hat aufgerichtet
Unter hartem Geißelzwang,
Wird vom freien Mann vernichtet,
Das ist der Geschichte Gang!
Also ward der Sieg errungen,

Und die Menschen wurden frei,
Doch das Band, das sie umschlungen,
Riß auf immer da entzwei!
Früher herrsch't, im Weltenreiche,
Wo der Mensch den Menschen fand,
Eine Sprach' die traute, gleiche
Die die Herzen eng verband!
Eine Sprache, gotterkoren
Als der Liebe Unterpfund —
Und sie ging sofort verloren,
Wie der erste Krieg entbrannt!
Und es theilet sich in Truppen,
Was einst eine Menschheit war,
Nach verschied'nen Sprachengruppen
Ziehen sie aus Schinear! — —
Und Abraham — tieferschüttert
Blick den Ziehenden er nach:
„Also ist das Meer zersplittert,
Und es trennt sich Bach um Bach!
Selber hab' ich es erbeten,
Doch es war das Strafgericht
Rettung nur aus Todesnöthen,
Bleiben also kann es nicht!
Tausend Jungen schuf die Sünde,
Und die Menschheit ward getheilt,
Durch das Wort, das ich verkünde,
Werde nun der Riß geheilt!
Des Thrannen bös Beginner
Hat getheilt die ein'ge Sprach',
Glaub' und Freiheit sollen fühnen
Was die Thraumei verbrach!
Bei der Freiheit heil'gem Tone,
Bei des Glaubens ehrem Ruf,
Werd' es klar dem Edensohne,
Welche Sprache Gott erschuf.
Ziehet hin zu Kampf und Ringen,
Zur Geschichte ernstem Spiel,
Endlich muß der Sieg gelingen

Und erreichtet wird das Ziel!“ — —
Es verhallt das wilde Gausen,
Es zerstreuet sich die Schaar,
Tiefe Stille folgt dem Brausen
In dem Plan von Schinear.

David und seine Helden.

Der Sängerfürst, der Kriegesheld,
Der König David zog zu Feld,
Zu schüßen mit der mächt'gen Hand
Der Väter Erb', das heil'ge Land.

Er kämpft mit Muth, er kämpft mit Macht,
Und bald ist nun der Sieg gebracht,
Wie stolz auch dort die Fahnen wehn,
Ihm kann der Feind nicht widerstehn.

Doch sieh', ein Andrer greift ihn an,
Den er nicht leicht besiegen kann:
Des Kampfes Gluth, der Sonne Strahl,
Erzeugt in ihm des Durstes Qual.

„Ha,“ ruft er, „soll im heil'gen Krieg
Der Feind entwinden mir den Sieg;
Ein Tropfen aus der Quelle rein,
Und Ruhm und Sieg, o Gott, sind Dein!“

Die Quelle rieselt frisch und klar,
Doch steht davor der Feinde Schaar;
Es führet durch der Speere Wald,
Der Weg zum Wasser rein und kalt.

Und wie der König sprach das Wort,
Da machen Drei sich still vom Ort,
Sie trennen sich vom Kriegerhauf,
Und nehmen nach dem Quell den Lauf.

Und jetzt sind sie dem Feinde nah,
Wie jäher Blitz, bald hier, bald da,
Sie lichten sich mit Schwert und Speer,
Den Weg zum Quell durchs Feindesheer.

Der Eine hält den Helm jetzt dar,
Und füllt ihn mit Wasser klar,
Und nunmehr kämpfen sie mit Glück,
Den Weg ins Lager sich zurück.

Und mit dem kostbaren Gewinn
Sie treten froh zum König hin:
„Da nimm, o Herr, erbeutet Gut,
Wir zahlten's ehrlich mit dem Blut.

Da nimm und trink' und werde stark,
Und zähm' mit deiner Stärke Mark,
Erlöset aus des Durstes Noth,
Den Gottesfeind, der uns bedroht!“

Der König nimmt den Helm wohl an,
Und blickt bewegt von Mann zu Mann.
Statt daß den Trank zum Mund er führt,
Spricht nun der Herrscher tief gerührt:

„Ich lösche nicht des Durstes Gluth
Mit meiner Helden edlem Blut' ;
Zu heilig wohl ist diese Gab',
Daß Menschenlipp' daran sich lab' !“

Er leerte aus mit Weihegruß
Den Trank vor Gott als Opfergruß —
Und ging dann hin und kämpft mit Macht
Und Doppelsieg brach' ihm die Schlacht.

Aus dem Divan
des Karaiten Moses ben Abraham aus Fez.

Auf und Ab.

O staune nicht ob Stellung und ob Lage,
Wenn hoch der Nied're, tief der Hohe steht!
Die Welt, sie gleicht ganz genau der Wage,
Wo Leichtes steigt und Schweres abwärts geht.

Die Kinder des Tages.

Wenn des Tages Kinder treulos an dir handeln,
Wenn sie tückisch Freude dir in Schmerz verwandeln,
Harre fest auf Gott und sei nicht sorgbeflommen —
Nimmer schaden kann ihr Gehen und ihr Kommen;
Denn das Gute, wie das Schlimme bleibt nicht stehen,
Gott ist's, der befiehlt sein Kommen und sein Gehen.

Fremdenhäß.

Ich kam zur Stadt und dacht', da find ich sicher Schutz;
Doch fand ich kalte Bosheit nur und wilden Truhs.
Man sagt, es haushen Wöl' und Löwen grausam hic!
Sie hassen Fremde, darum nenn' ich — Hunde sie.

An sein Lied.

Mein Lied, was macht dir Noth
Der feichten Thoren Spott?
Du bist der König groß;
Sie sind der Knechte Troß.
Sie fallen hin zu Hauf
Vor deines Renners Lauf;
Du lebst der Nachwelt Kind,
Wenn sie vergessen sind.

Verschwiegen.

Ich sprach zur Rose an der Liebsten Brust:
O, schlich' dein Aug', sonst schäm' ich mich der Lust;
Mein Liebchen schlummert, doch du schaust mich an,
Daß ich beschämt den Kuß nicht geben kann.
O, küssse nur, sprach sie mit duft'gem Hauch;
Geheimniß wahren ist der Rosen Brauch.
Mein Duft und meine Blüthe schwänden hin,
Verrieth' die Liebe ich mit schnödem Sinn.

Herr und Knecht.

Mir ist's hohe Ehr', daß ich der Diener dein;
Mir ist's süßes Glück, daß du der Herrscher mein.
Wie du nach meinem Willen bist der Herr so recht,
Nach deinem Willen laß mich sein der rechte Knecht.

Gadessucht.

Der Thor, der Andrter Tugend übersieht,
Und nur die Mängel aufzudecken strebt,
Ist wie Geschmeiß, das heile Stellen flieht
Und schwelgend nur von off'nen Wunden lebt.

Mein Buch, mein Liebchen.

Du willst mein Buch? Ver schone mich!
Das Bücherborgen hasse ich.
Mein Buch ist die Geliebte mein —
Die will nicht weggeborget sein.

Arabische Blüthen.

I.

Ich werde blaß, wenn ich sie schau,
Sie röthet tief sich bis zur Brau';
Es strömt mein weichend Herzengesblut
In ihr Gesicht die Rosenglut.

II.

Alles Klare wird einst doch getrübt,
Alles täuscht, was hoffend wir geliebt;
D'rüm Verirrter in des Trugs Gewühl,
Wahr' vor täuschend Hoffen dein Gefühl.
All die vor uns auf der Freudenflur,
Sind dahingegangen ohne Spur.
Gott bemüht des grauen Hauptes Vohn
Und entzagen ist des Lebens Kron'.

Diese zwei Gedichte gehören dem Kalifen Radhi Billah, Sohn des Moktadher, 20ter Kalif aus dem Hause der Abasiden. Unter ihm war die Macht des Kalifenthums gesunken und durch die Schuld seiner Vorgänger auf die einzelnen Gouverneure übergegangen. Er selbst beging den Fehler, das Amt des Beirates abzuschaffen und dafür einem Militair die Oberaufsicht der Regierungsgangelegenheiten unter dem Titel Emir Alomra, oberster Kommandant, zu übertragen. Das zweite Gedicht ist ein Bild der Trostlosigkeit seiner Lage. Er starb 329 a. H.

III.

Durch Dunkel zieht mein Liebster her,
O sej dich, Freund, mein Herz ist schwer;
Du kommst, mein Theurer, immerdar
Bei Nacht und fürchtest nicht Gefahr!
„Wer könnt' mein Leben nehmen auch?
Die Lieb' nahm längst mir Seel' und Hauch!“

Dieses Volkslied theilt J. D. Carlyle mit; er hat es von David Zamir aus Bagdad, der ihm Text und Melodie mittheilte.

IV.

Ich kannte nie des Auges Flammengriff,
Bis jener Ruf erschallt: „Zu Schiff, zu Schiff!“
Sie sprach zum Abschied, doch die Stimme bricht,
Und, was sie schluchzte, ich verstand es nicht;
Sie neigte sich, umfaßt zum Kusse mich,
So schlinget Zephyr um die Neste sich.
Sie kehrt sich weg und sagte thränersticht:
„O hätt' ich nimmer, nimmer dich erblickt!“

Dieser Abschiedsgruß ist von Abu Mohammed, er sang ihn vor dem Kalifen Wathak, jüngstem Sohne Harun Al-Raschids (gest. 232 a. H.) Er machte solchen Eindruck, daß ihm Wathak seinen Mantel und 100,000 Dirhems gab.

V.

Ein frohes Aug' und grob Gewand
Ist lieber mir als Seidentand;
Die Hütte, bloß dem Windestoss,
Mir lieber als das stolze Schloß;
Das jung' Kameel, das feck sich bäumt,
Als prächtig Maulthier, goldgeäumt;
Des Wachthunds trauliches Gebell,
Als Tambourinen rauschend hell;
Und meines Stammes schlichter Mann,
Als frevelmüth'ger Saufkumpan.

Dieses Gedicht wird der Maisuna, Tochter des Dehdal aus dem Stamme Calab, der nach Abulcseda wegen der Reinheit seines Dialektes und wegen der Zahl seiner Dichter namhaft war. Noch sehr jung heirathete sie den Kalifen Mowiah, doch der Glanz von Damaskus ersegte ihr die einfachen Freuden der Wüste nicht. Ihre Gefühle äußerte sie im Gesang, den sie liebte und übte, wenn sie sich allein wähnte. Unglücklicher Weise belauschte Mowiah sie, als sie obige Zeilen sang; er bezog den frevelmüthigen Saufkumpan der letzten Zeile auf sich und in seinem Borne verließ er sie vom Hofe. Sie nahm ihren Sohn Jezid und ging nach Yemen und lebte nicht nach Damaskus zurück bis Jezid zum Throne gelangte.



Änmerkungen.

1) **Abwärts und Aufwärts.** Jebam. 63. (Seite 8.) Diogenes von Laerte, Buch 1, Kap. 4 erzählt, Chilon habe zu sagen gepflegt: „Man müsse eine bescheidene Frau mit mäßiger Ausstattung nehmen, daß man nicht statt einer Gattin eine Herrin ins Haus bekomme!“

2) **Die Lüge.** Sota 35. (Seite 8.) Ähnlich sagt Chrysostomus zu Math: “Concessum est diabolo interdum vera dicere, ut mendacium suum rara veritate commendet!” „Es ist dem Teufel erlaubt zuweilen die Wahrheit zu sagen, damit er durch das Bischen Wahrheit seine Lüge empfehle!“

3) **Des Lügners Strafe.** Baba bathra 21. (Seite 9.) Maxim. 35 erzählt von Aesop, als er einst gefragt wurde, welchen Gewinn die Lügner haben, da antwortete er: “Ut eis, etiam cum vera dicunt fides non habeatur.” „Daß man ihnen, selbst wenn sie Wahrheit sprechen, nicht glaubt.“

4) **Die Lehre.** Nedar 55 a., Erubin 54 a. (Seite 9.) Es wird dieser Gedanke aus Num. 21,19 מִתְרַבֵּר מִתְנָה abgeleitet, der Ortsname מִתְנָה wird hier begrifflich gefaßt als „Geschenk“, worunter die Gotteslehre verstanden wird: „Von der Wüste zum Geschenke.“ Die Wüste soll hier das Bild der Demuth, der Zugänglichkeit sein. Der Ausdruck, der dieses Bild erklärt, variiert in Erub. טוֹפָקְרַת שָׂהֶבֶל בָּן כָּל „die jeder betritt“, in Nedar שָׂהֶבֶל טָהָרָה יְאָרָא „die jedem offen steht“, — קָרְבָּן טָהָרָה יְאָרָא „das salzige Land“ ist ebenfalls eine Bezeichnung für die Wüste und von diesem nimmt Plinius, lib. 31 c, 7, das Bild für denselben Gegenstand: “Terra quae gignit salem, nihil aliud gignit, sic ingenia foecunda in literis, in cæteris fere rebus non perinde valent.” „Ein Boden, welcher Salz erzeugt, bringt nichts Anderes hervor, also ein Geist fruchtbar in der Wissenschaft, wird in andern Dingen nicht ebenso viel taugen“; demnach wäre der Sinn unserer Stelle: Wer von dem

Studium der Lehre nicht ganz und ausschließlich absorbiert wird, der wird sie nicht erreichen.

5) **Forschen.** Erubin 65 a. (Seite 9.) Erasmus Apophl. 8 erzählt von Scopelianus, der die Nacht seinen Studien weihte, er habe einen dem unfrigen ähnlichen griechischen Spruch im Munde geführt: „ὦ νύξ! σὺ γέ δὴ πλειστον δοφίας μετέχεις μέρος θεῶν.“ „O fürwahr Nacht! Du bist die vorzüglichste Theilhaberin an der Weisheit der Götter!“

6) **Zeit und Gelegenheit.** Aboth 4,3. (Seite 9.) Kein Mensch, der nicht seine Stunde hat; der griechische Komiker sagt in demselben Sinne:

„Πολλούς ὁ καιρὸς ἀγδρας οὐκ ὄντας ποιεῖ.“

„Viele macht die Gelegenheit zu Männern, die es nicht waren;“ und kein Ding, das nicht seinen Ort hat; derselbe:

„Ως μέγα τὸ μικρόν ἔστιν ἐν καιρῷ δοδέν.“

„Wie groß wird das Kleine, wenn passend Ort und Gelegenheit.“

7) **Besitzsucht.** Sota 9 a. (Seite 10.) Ähnlich spricht sich der griechische Komiker hierüber aus:

Πλεονεξία μέγιστον αὐθρωποις κακὸν
Οὐ γέ δέλοντες προσλαβεῖν τὰ τῶν πέλας
Ἄποτυγχάνοντι πολλάκις νικώμενοι
Τὰ δὴ ἴδια προστινέασι τοῖς ἀλλοτρίοις.“

„Die Besitzsucht ist für den Menschen das größte Übel:
Diejenigen, die nach fremdem Gute streben,
Ihre Hoffnung täuscht sie zumeist, und sie setzen
An das fremde Gut, das eigne, was sie haben.“

8) **Der Lehrer.** Baba Mezia 33 a. (Seite 10.) Die Mischna begründet dadurch die Satzung, daß man das verlorene Gut vorerst dem Lehrer und dann dem Vater heimbringen müsse. Plutarch, im Leben Alexander's, erzählt von diesem, er sei dem Aristoteles, dem er als Knabe zur Erziehung anvertraut war, mit größter Hochachtung nachgegangen; „denn“, sagte er, „er habe ihm

nicht weniger als seinem Vater zu danken; dem Vater verdanke er den Anfang seines Lebens, dem Lehrer aber den Anfang recht zu leben.“

9) Armut. Baba Kama. 95 a. (Seite 10.) Der Spruch will sagen, daß das Bewußtsein arm zu sein, niederdrückend auf den Armen wirkt. Einen Vers desselben Inhalts lesen wir bei dem griechischen Komiker:

“Πρὸς ἀπαντα δειλὸς ὁ πένης ἐστὶ πράγματα
Καὶ πάντας αὐτοῦ καταφρονεῖν λαμβάνει.”

„Fürchtlos zu jedem Unternehmen ist der Arme,
Denn immer hält er sich von Allen verachtet!“

10) Die Rede des Schmerzes. Baba bathra 16 b. (S. 11.) Wird abgeleitet aus Job. 34. „Job spricht ohne Bewußtsein und seine Worte sind ohne Vernunft.“ Darauf sagt Gott, ib. 42.: „Ihr habt nicht so richtig über mich gesprochen, wie mein Diener Job,“ (seine Irrthümer sind seinem wilden Schmerze zuzuschreiben.) Seneca in den Proverbien sagt: “Animo dolenti nihil oportet credere etiam innocentes cogit mentiri dolor!” „Dem trauernden Gemüthe muß man Nichts glauben, denn selbst den Unschuldigen nöthigt der Schmerz Lügen ab!“

11) Tischgenossen. Synhedr. (Seite 11.) Wir führen hier aus Seneca Exist. 2 einen Ausspruch an, der diesen Brauch rechtfertigt: “Ante circumspiciendum est cum quibus edas et bibas, quam quid edas et bibas.” „Zuerst mußt du dich umsehen mit wem und dann erst, was du essen und trinken wirst!“

12) Krug und Krieg. Baba Mezia 59 a. (Seite 11.) Es ist eine traurige Wahrheit, der dieses Sprichwort Ausdruck verleiht, der Mangel ist ein gefährlicher Feind des Hausfriedens. Witzig wird es von dem Rabbinen an Ps. 147,14 angelehnt: “הַשְׁמָךְ שְׁלֹם חֲלֵב חַטִּים יְשִׁבְעָךְ” „In deiner Grenze walte Frieden — so lange des Weizens Fett dich sättiget.“

13) Diebe. Cholin 27 a. (Seite 11.) Es werden da die Narser שְׁרֵס als besonders diebisch dargestellt. Nehar pekod und

Pumbadita stehen in derselben Reihe. „Wenn einer aus Pumbadita mit dir geht, dann wechsle die Herberge“ (daß er dich nicht nachts bestehle); die größte Virtuosität wird den Narren zugeschrieben, sie stehlen die Zähne aus dem Munde des Gesäuschten. — Auch die Lydier erfreuen sich dieses schönen Rufes. Erasmus führt eine griechische Redensart an; wenn im Hause etwas gestohlen wurde, dann sagte man: „Λυδός τὴν θύραν ἔκλεισε.“ „Ein Lyder hat die Thüre geschlossen.“ Weil der Lyder nie die Thüre eines Hauses schloß, ohne etwas gestohlen zu haben. Auch die Argiver waren als Diebe berüchtigt. Snidas führt „argivische Diebe“ als stehende Redensart an.

14) Zur Unzeit. Jalkut. (Seite 11.) So spricht der Mond zu Gott nach seiner Verkleinerung: „Was wird man mich neben der Sonne brauchen!“ Die Redensart ist sprichwörtlich für etwas Überflüssiges Tertullian Prov. 119: „Lucernam in meridie accendere.“ „Zu Mittag eine Kerze anzünden.“ Apostolius pag. 125: „Ἄγχοντος εἰς μεσημβρίαν ἀπτεῖς“, ἐπιτὴν εἰς καιρὸν ἀρεπιτηθεὶς ποιουντῶν τι.“ „Du gebrauchst am Mittag eine Kerze“, sagt man von denen, die etwas zur unpassenden Zeit thun.

15) Das Leben. Jebam. Jalkut 181 c. (Seite 11.) An Prov. 6,23: „Des Lebens Weg ist strafende Büchtigung“ wird irgendwo im Midrasch die Bemerkung geflügelt: ייְהִי אֶת בַּעֲדֵי יִסְרָאֵן אֲחֵ בַּעֲדֵי „Wenn du leben willst, willst du Schmerzen.“ Die Richtigkeit dieses Erfahrungssatzes wird der bei Weitem größere Theil der Lebenden bestätigen; der griechische Komiker drückt diesen Gedanken bestimmter aus: „Οὐκ ἔστι βίος εὐπειρίας λανταρίας εὐδέλειας.“ „Leidloses Leben ist bei Niemandem zu finden.“

16) Die rechten Lehren. Jebam. Jalk. 181 c. (Seite 12.) Es wird dieser Gedanke geflügelt an H. L. 7,10: „Dein Glauben ist wie der gute Wein, der meinem Freunde geht zu Recht, der schwach macht die Lippen der Schlummernden.“ Unter „Wein“ versteht die Agada „die Lehre“, unter „Schlummernden“ die Todten; „der Wein macht bereit die Todten“ in ihren Lehren lebt ihr Gedächtniß fort, spricht ihr Mund zu uns. Ähnlich sagt Cicero im

1. Buche von den Pflichten: "Docti non solum vivi et praesentes studiosos discendi erudiunt atque docent, sed hoc idem etiam post mortem monumentis literarum assequuntur." Die Gelehrten unterrichten und belehren nicht nur lebend und diejenigen Lernbeslissenen, die sie vor sich haben, sondern sie thun das durch ihre wissenschaftlichen Denkmäler auch nach dem Tode."

17) Lehren und Ueben. Jebam. 63 b. (Seite 12.) So sprach man zu Simon ben Ahai, der die hohe Wichtigkeit des Ehestandes hervorhob, selber aber keine Ehe eingehen wollte. Aehnlich sagt Seneca Epist. 9: "Quid faciendum sit a faciente discendum est!" „Was man thun soll, das lernt man am Besten vom Thuenden! Und an einer andern Stelle, Epist. 35: "Eum elige doctorem quem magis admireris quum videris quam quum audieris!" „Den erwähle dir zum Lehrer, den du mehr bewunderst, wenn du ihn siehst, als wenn du ihn hörst!“ der dich durch Thaten mehr als durch Worte belehrt.

18) Der Nachbar. Jebam. (Seite 12.) שָׁבֵן רְשֻׁעַמִּי יְרִיבִּי in anderer Form Tanhumah und Yalkut zu Korach: „Weh dem Bösen, wehe seinem Nachbar! Heil dem Frommen, seinem Nachbar Heil!“ Hesiod in „Ἐργα καὶ ἡμέραι“ sagt: „So viel des Uebel bietet ein böser Nachbar, wie viel ein guter Vortheil bietet; einen Schatz hat gefunden, wer einen guten Nachbar fand!“ Rob. serm. 35 erzählt von Themistokles, als er einst ein Landgut verkaufen wollte, befahl er dem Ausrüfer hinzuzufügen: „ὅτι καὶ ἀγαθοῦς ἔχει γειτόνας“ daß er auch gute Nachbarn habe!“ טוב שבן קרוב טוב שבן קרוב Plautus in seinem Mercator 4,4:

"Nunc ego verum illud verbum experior esse vetus:
Aliquid mali esse propter vicinum malum!

Nun sehe ich ein, wie wahr das alte Sprichwort ist,
„Es ist etwas Schlimmes um einen bösen Nachbar!“

Und Bab. Kam. 92:

בְּהֶדְיוֹ הַוְצָא לְקִי כְּרָבָא
Mit dem Dorn wird der Kürbis geschlagen.

19) Der Tod. Jalkut 146 b. (Seite 34.) Der Gedanke, der hier der berühmten Beruria, Gattin des berühmten Rabbi Meir vom Midrasch in den Mund gelegt wird, findet sich ähnlich von Plutarch ausgesprochen: „Also wie man erborgtes Geld gerne und willig wiedererstatten soll, also muß man die Gabe des Lebens, die wir von Gott auf Borg erhalten haben, ohne Klagen wieder zurückstellen.“

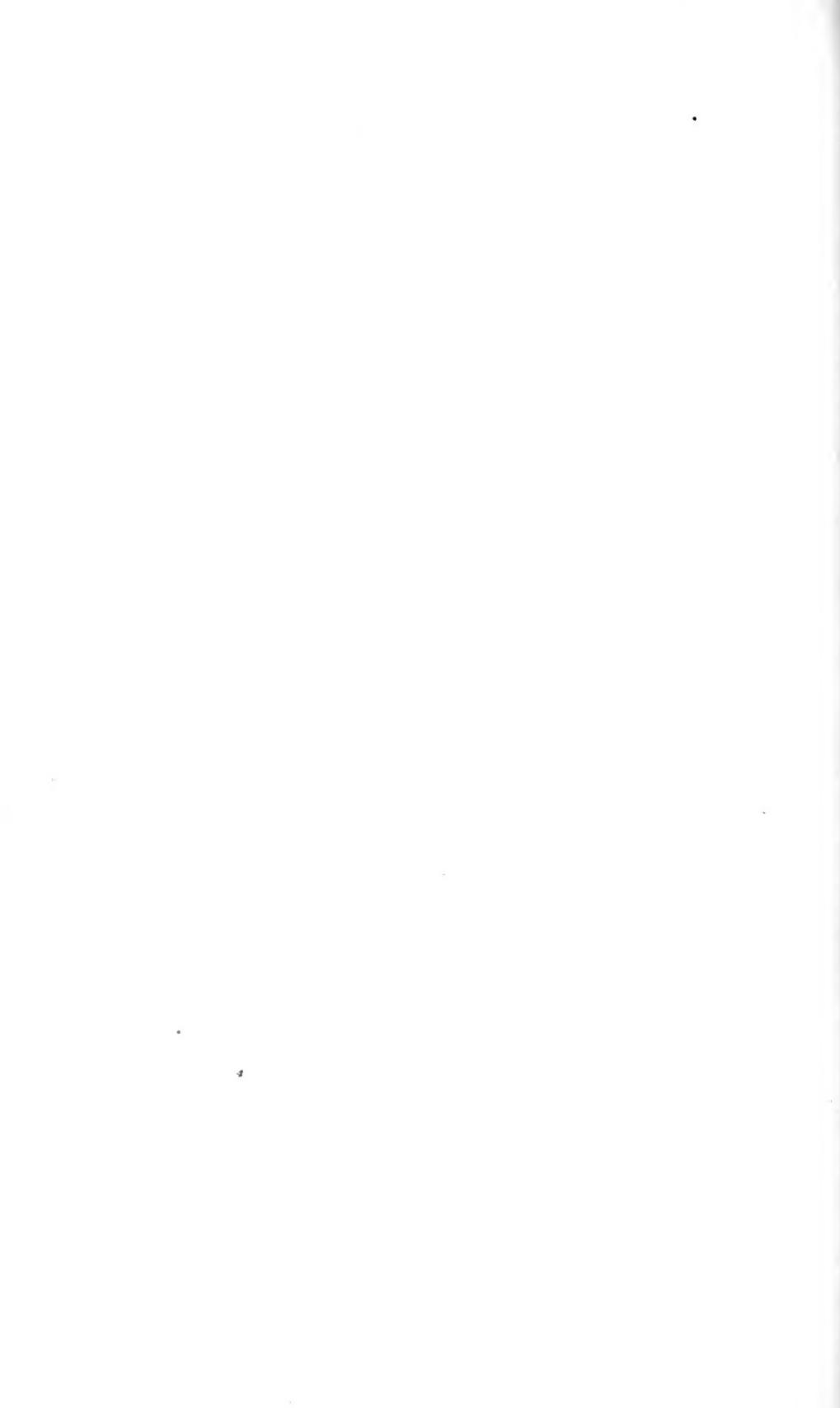
20) Des Wissens Werth. Jalkut II, 133. (Seite 36.) Ähnliches erzählt Bitruvius im 5. Buche von Aristipp. Dieser ward nach einem Schiffbruche zu den Rhodiern verschlagen, er ging da ins Gymnasium, hielt da philosophische Disputationen und ward reichlich beschenkt; die Gefährten, die sich zur Heimreise anschickten, fragten ihn, was er den Seinen sagen lasse: „Saget ihnen“, sprach er, „sie möchten ihren Kindern solche Besitzthümer und Reisemittel mitgeben, welche sie auch aus dem Schiffbruche retten könnten.“

Predigten und Reden.

von

DR. ADOLF HUEBSCH.

"He speaks even if dead."



Die drei Grundpfeiler.

R e d e,

gehalten am Danktagungstage, 29. November, 1866.

Geliebte Andächtige! Wir haben uns heute hier feierlich versammelt vor dem Angesichte unseres Allvaters, um ihm, dem Spender alles Guten, aus des Herzens Tiefen unsern kindlichen Dank zu sagen, für alle Liebe, Huld und Treue, die er uns erwiesen hat im Laufe dieses Jahres, daß er uns beschützt und bewahrt hat in unserm häuslichen Leben, daß er uns mit seinem väterlichen Segen begleitet hat in unserm öffentlichen Leben, in unserm staatlichen Wirken! Wir danken ihm am heutigen Tage, daß er unsre Städte hat bewahrt vor bösen Krankheiten, unsre Heerden vor Seuchen und unsern Boden vor Dürre und Unfruchtbarkeit. Wir danken ihm, daß er diesem schönen weiten Vaterlande den Wohlstand, den Frieden und die Freiheit ungeschrämt und unverkürzt, frisch und blühend bewahrt und erhalten hat! —

O, meine Geliebten, welch ein erhabener und erhebender Tag ist das, an welchem ein Land von sechsunddreißig Staaten eine Bevölkerung von nahezu dreißig Millionen Menschen, durch Herz und Seele vereinigt, sich dem einzigen und einzigen Gottes im andächtigen Gebete zuwendet! Von einem solchen Tage muß man in frommer Begeisterung mit dem Psalmlisten ausrufen „Diesen Tag hat der Herr beschieden, wir wollen jubeln und uns freuen an ihm!“^{*)} Wohl finden wir diesen Tag in keinem Religionsbuche als besonders festlich bezeichnet, kein Kalender einer besonderen Glaubenspartei hebt seine Bedeutung besonders hervor; aber ein Volk, das aus den den verschiedensten Belehrungen besteht, das unter den verschiedensten Formen seinen Gott anbetet und verehrt, es hat sich erwählt und auserlesen diesen Tag, der keinem angehört, daß er Allen angehöre, daß er um alle Be-

^{*)}Ps. 118,24.

wohner dieses weiten Vaterlandes das heilige Band der Verbrüderung schlinge, daß er sie Alle vereinige und einige in dem erhabenen Bewußtsein: „Einen Vater haben wir Alle, Ein Gott hat uns erschaffen, warum sollten wir lieblos handeln, der Mann an seinem Bruder!“*) Dieses Gefühl der Abhängigkeit von ein und derselben weltregierenden Macht, diese Erkenntniß eines gemeinschaftlichen Strebens nach ein und demselben Ziele, diese rein menschlichen Regungen und Empfindungen, die heute unser Herz erfüllen, sie sind es, die diesen Tag weihen und heiligen, sie sind es, welche unser heutiges Gebet reinigen und siebenfach läutern, daß es emporsteige zum Herrn, süßer und fühlender als der süßeste Weihrauch aus Saba, als die duftigsten Kräuter von Gilead! Ein solcher Tag zeigt uns annähernd das Bild, wie herrlich er wird sein, jener große verheißene Tag, an welchem sein wird „Gott einzige und sein Name einzige!“ **)

Aber, meine Geliebten, wenn es auch nicht der heutige Tag ist, der in den Glaubensquellen als besonders festlich bezeichnet wird, das ganze Institut, die Einrichtung nach einer gewissen abgelaufenen Periode eine geweihte Feier zu veranstalten, auf daß sich das gesammte Volk seinem Gottes in Liebe und Dank anschließe, auf daß das Volk im Nationalgefühle sich verstärke und verbinde; diese Einrichtung ist auf die älteste Glaubensquelle, auf die Heilige Schrift, zurückzuführen. Nehnlich den Tagen der Wochen folgten in der Gott=gebundenen Verfassung Israels sechs Arbeitsjahre aufeinander, das siebente Jahr, das Schemita- oder Sabbathjahr, schloß den Zyklus, und für diesen Zeitabschluß eben war angeordnet eine große Versammlung, an welcher theilnehmen sollten die Männer, die Frauen und die Kinder, ja selbst die Fremdlinge, die im Lande weilten! auf daß sie, in dankbarer Erinnerung der vergangenen Wohlthaten, aus dem frommen gottesdienstlichen Vortrage hören und lernen sollten, wie sie sich durch tugendhaftes und gläubiges Leben der Wohlthaten des Herrn für die Zukunft würdig zu machen haben. ***)

Lasset uns also, geliebte Andächtige, dieser alten heiligen Spur folgen. Es sei diese Festesstunde für uns nicht nur eine Stunde des andachtsvollen Gebetes, sondern auch eine Stunde der Beleh-

*)Malachi 2,10. **)Zachar. 14,9. ***)5 Mos. 31, 10—13.

rung; nachdem wir früher dem Herrn unser Herz erschlossen in Lob und Preis für seine Gnade, lasset uns nunmehr unsern Geist erschließen dem heiligen Worte seiner Mahnung; lasset uns darnach streben zu erkennen, wie wir uns als treue und fromme Bürger dieses Staates seiner väterlichen Huld und Fürsorge werth und würdig zeigen; lasset uns darnach suchen, den Weg der Tugend zu ermitteln und zu wandeln, denn „Tugend erhebt ein Volk, der Nationen Schande aber ist die Sünde!“ (Spr. 14, 34.) So sei denn dieses wichtige Wort des biblischen Weisen Text unsrer heutigen Betrachtung. Wir wollen finden, daß der Völker Tugend in dreien besteht, welche der Lehrer aus der Mischna*) als die Grundpfeiler anerkennet, auf denen der Bestand der Welt beruhet und diese sind: 1) Wahrheit, 2) Recht und 3) Frieden.

Und Du, o Herr, sei mit uns! sende uns Dein Licht und Deine Wahrheit, Deinen Geist und Deine Wahrheit. Amen.

I.

W a h r h e i t .

Wahrheit ist der erste Grundpfeiler, auf den sich stützet der Bau der Welt, und der da trägt das Glück und die Größe der Nationen! Wo sich die Verhältnisse eines Landes auf Wahrheit gründen, da stehen sie fest und sicher, wo sie aber getragen werden von Trug und Falschheit, da wanken sie gar bald und stürzen zusammen über Nacht! Es gilt dieser Satz von den politischen sowohl wie von den Glaubensverhältnissen. Sprechen wir zuerst von der Wahrheit und Wahrhaftigkeit in den politischen Verhältnissen.

Gesetzgebung und Regierung sind die unerlässlichen Bedingungen zur Wohlfahrt und zum Gedeihen, ja zum bloßen Bestande eines Volkes. Ohne Gesetze kann es höchstens ungeordnete Banden, regellose Horden, nimmer aber Völker und Nationen geben! Wo Nichts geboten und verboten ist, da ist auch Alles erlaubt; wo aber Alles erlaubt ist, da behält die rohe Gewalt die Oberhand, da ist der Schwächere schutzlos preisgegeben der Willkür und dem Belieben des Stärkeren, da tritt gar bald der traurige Zustand ein, den die Mischna so trefflich kennzeichnet: „Der Eine will den Andern lebendig verschlingen!“**) Das Gesetz regelt und ordnet die Ver-

*)P. Aboth 1,18. **)Ibid. III, 2.

hältnisse der Staatsangehörigen, es ist der Schutz des Schwachen gegen den Stärkeren! Das Gesetz aber bliebe ein todter, bedeutungsloser Buchstabe, wenn es da nicht ein Organ gäbe, welches eigens dazu bestellt ist, darüber zu wachen, daß dem Gesetze die gebührende Geltung und Beachtung zu Theil werden, daß es in allen Beziehungen des bürgerlichen Lebens treu und gewissenhaft gehandhabt und geübt werde, und dieses Organ ist die Regierung! Gesetzgebung und Regierung sind Beide dazu da, um das Bedürfniß des Volkes nach geordneten Zuständen vollkommen zu befriedigen, um Wohlfahrt und Glück des Volkes zu schützen und zu sichern! — Von dem Volke aber gilt der Hillel'sche Spruch: „Wenn ich nicht für mich, wer dann für mich?“*) Dem Könige, auf seinem Throne ist das Gedeihen seiner Dynastie, die Vergrößerung seiner Haussmacht zumeist die erste Aufgabe, die nächste Sorge; darum sorgt auch ein politisch reifes und mündiges Volk für des Volkes Blüthe und Aufschwung am allerbesten selber; darum gehört es auch zu den kostbarsten Rechten des Volkes in seiner Freiheit und Selbständigkeit die Männer seines Vertrauens zu berufen, und diejenigen zu Gesetzgebern zu erwählen und denjenigen an die Spitze der Regierung zu stellen, von welchen es die begründete Erwartung hegt, daß des Landes Wohlfahrt und des Volkes Glück ihnen erste Sorge und höchste Aufgabe sein werde! — Da nun bei diesem hochwichtigen Alte, bei der Ausübung seines souveränen Rechtes, bei der Ernennung für Gesetzgebung und Regierung, ist es zuerst und zunächst die Wahrheit und Wahrhaftigkeit, die das Volk im Auge behalten und im Herzen hegen muß, wenn die Wahl vom gewünschten Erfolge gekrönt sein soll! Wahrheit von der einen und Wahrhaftigkeit von der andern Seite! Der Wähler sei sich dessen bewußt, daß mit dem Wahlrechte die Entscheidung über das Wohl des Landes zum Theil in seine Hand gelegt ist und darum muß auch seine Wahl, ferne von niedern selbstsüchtigen Motiven, die wahre Neußerung seiner innersten Gesinnung, der unverfälschte Ausdruck seiner treuen Ueberzeugung sein. Sollen wir durch Ausübung unserer bürgerlichen Rechte das Wohl des Landes, das Glück der Mitbürger fördern, dann muß die Wahrheit unser Leitstern sein auf dieser Bahn! — An den Erwählten hinwieder ist es, sich zu be-

*) Ibid. I, 14.

währen als die Männer der Wahrhaftigkeit. Das Glück des Landes hatten die Bürger im Auge bei ihrer Berufung, das Glück des Landes soll das höchste Ziel ihres Strebens sein, in der Erfüllung ihres Berufes, in der Ausübung ihres Amtes! Wahrheit ist ein Grundpfeiler der Welt, Wahrheitsliebe in der Politik ist ein Grundpfeiler der staatlichen Wohlfahrt; und wenn wir heute hier versammelt sind vor dem Herrn, um ihm unsern Dank zu sagen für die Erfolge, die wir im Laufe dieses Jahres mit seiner Hülfe auf dem politischen Gebiete errungen haben, dann rufet uns sein heilig Wort entgegen: „Tugend erhebt ein Volk!“ Soll das Volk bleiben auf der Höhe seines Ansehens und Wohlstandes, dann muß die Tugend es halten, die erste Tugend eines freien selbständigen Volkes, die Wahrheitsliebe! Das amerikanische Volk ist so glücklich, das politisch reifste und mündigste Volk der Erde zu sein, so sorge es denn auch vor Allem, daß die Grundsäule seiner Blüthe, die politische Wahrheitsliebe, fest und aufrecht bewahrt und erhalten bleibe!

Und fest und aufrecht muß bewahrt und erhalten bleiben die Wahrheitsliebe auf dem Gebiete des Glaubens! — Was hat denn, so werdet ihr fragen, unser Staat und seine politische Einrichtung mit dem Gebiete des Glaubens zu schaffen? Leben wir doch in einem Lande, wo Staat und Kirche von einander geschieden sind, wo der schöne Grundsatz herrscht: Die freie Kirche im freien Staate! Wie also wäre die Wahrheitsliebe auf gläubigem Gebiete ein Grundpfeiler unserer staatlichen Wohlfahrt? — Darauf antworte ich Euch: Es ist, meine Geliebten, ein großer und schwerer Irrthum, wenn man glaubt, es könne je einen Staat geben, dem nicht viel daran liegen muß, seine Angehörigen religiös und gläubig herangebildet zu sehen; ist doch die Einschärfung der Pflichten, welche der Bürger hat gegen den Staat, ein wichtiger Theil der Glaubenslehre! Und der politisch-religiöse Feiertag, den wir heute begehen, der vom Präsidenten des freisten Theiles der Erde angeordnet wurde, beweiset uns zur Genüge, daß auch der Mann an der Spize unserer Regierung von dem Gedanken durchdrungen ist, innige Gläubigkeit der Bürger fördert die Wohlfahrt des Staates! Die Politik kann den Glauben nimmermehr mit Gleichgültigkeit ansehen, sie muß darnach streben, ihn zu erhalten und zu heben. Aber die Politik muß es auch wahr und aufrichtig mit dem Glauben

meinen, sonst verkehrt sie den höchsten Segen zum schwersten Fluche!

Blicket doch hin auf jene Staaten, in welchen die Politik den Glauben gleichsam in Dienst und Sold genommen hat, da wird gewöhnlich eine Kirche zur herrschenden erhoben; der Staat gibt ihr Privilegien und Vorzugsrechte, als wenn sich eine Glaubenswahrheit ebenso patentiren ließe, wie eine industrielle Erfindung! Freilich sinkt auch in solchen Staaten der Glaube herab zur Industrie, zur feilen Wohldienerei! Für die Vortheile, welche die privilegierte Kirche vom Staat bezieht, fällt ihr die Aufgabe zu, alle Maßregeln der Regierung, und wären es auch die unzweckmäßigen, die verkehrtesten und schlechtesten, mit dem Nimbus des Heiligen-scheins zu umgeben; jedes selbständige Denken und Urtheilen im Volke zu unterdrücken und mit dem Duft des Weihrauchs, der am Altare aufsteigt, die gesunde Vernunft zu betäuben und zu umnebeln! Ich selber hatte in früheren Jahren Gelegenheit mit anzuhören, wie in einem alten Staat der alten Welt der privilegierte Diener einer privilegierten Kirche den Despotismus, den Servilismus und andern politischen Nonsens, durch den einen neutestamentarischen Satz vertheidigte: „Gebet dem Kaiser, was des Kaisers ist und Gott, was Gottes ist!“ Ich konnte mich der Bemerkung nicht enthalten: „Aber dieser Mann thut ja mehr, er gibt ja dem Kaiser auch was Gottes ist, er macht ja aus dem Glauben ein dienstbares Werkzeug in der Hand des Despotismus!“ Darauf nun ward mir die treffende Antwort: „Warum soll er nicht dem Kaiser geben, was Gottes ist, dafür gibt Gott ihm was des Kaisers ist!“ Gott und Kaiser arbeiten einander da in die Hände, und ihr Gesellschaftsvertrag heißt — Konföderat! Was wird aber in solchen Staaten aus dem Glauben? etwa der Weg zum Heile? etwa das Mittel zur Aufklärung des Geistes, zur Veredlung des Herzens, zur Klärung und Läuterung des ganzen Menschen? Nein! In solchen Staaten wird der Glaube mißbraucht als Zwangsjacke für die Idee, als Daumenschraube für das Gefühl, als dämmendes Hinderniß, welches freuentlich der freien Entwicklung des Menschen entgegen gesetzt wird; in solchen Staaten wächst aus der heiligen Saat des Glaubens nicht etwa die süße Frucht der Liebe und Eintracht empor, da wird vielmehr der Glaube zum giftigen Drachenzahn, auf welchem hervorsteigt der geharnischte Mann des Streites und

des Haders zwischen Bürger und Bürger, zwischen Bruder und Bruder!

Wie ganz anders ist es hier bei uns in diesem schönen gesegneten Lande! Der Staat macht sich nicht an, den theologen Schiedsrichter abgeben zu wollen zwischen Bekenntniß und Bekenntniß! Die Wahrheitsliebe auf dem politischen Gebiete macht es ihm nicht nothwendig, aus dem Glauben den weiten Deckmantel zu machen, der die Gebrechen und Laster seiner Politik schonend und beschönigend bedecke und verhülle! Er will den Glauben als lebendige Quelle der Geistes- und Herzensbildung! Er will den Glauben einzlig als erhabenes Mittel zur Veredelung des Menschen, er will den Glauben als die heilige Weihe des festen Bandes der staatlichen Verbrüderung — und darum läßt er die verschiedenen Bekenntnisse ruhig und friedlich den Weg ihrer Entwicklung neben einander gehen, darum macht er keine privilegirte, keine herrschende Kirche — die rechte Wahrheit, sie führt ihr Privilegium von Gott, sie verschafft sich Sieg und Herrschaft durch sich selbst! Und eben weil hier das Licht nicht gewaltsam unter dem Scheffel gehalten wird, darum regt und bewegt, hebt und läutert sich auch der Glaube in diesem Lande mehr als in irgend einem Lande der Erde, was er zeugt, ist nicht die dunkle Mißgestalt des Fanatismus — seine segenreiche Frucht ist Liebe und Eintracht — und wenn wir heute versammelt sind vor dem Herrn, um ihm zu danken dafür, daß unsere Glaubensanstalten im abgelaufenen Jahre an Blüthe und Gediehen gewonnen haben, da rufet uns sein heilig Wort entgegen: „Tugend erhebt ein Volk!“ Zur Tugend eines Volkes gehört in erster Reihe die Wahrheitsliebe auf dem Gebiete des Glaubens! Haltet sie fest und aufrecht, sie ist ein Grundpfeiler der Wohlfahrt und des Segens Eures Landes!

II.

Recht.

Der zweite Grundpfeiler, auf den sich stützt der Bau der Welt und der da trägt das Glück und die Größe der Nationen, ist das Recht! Schon in seinem engsten Begriffe wie erhaben und heilig ist dieses Wort! Recht ist der gegründete Anspruch auf denjenigen Besitz, der uns von Natur aus gebührt, den uns Gott bei unserm

Eintritte in die Welt als unser Eigenthum zuschreibt und zusichert, und Recht ist auch die gewissenhafte Befriedigung dieses gegründeten Anspruches, die volle Gewährung dessen, was wir von Natur aus eignen und besitzen sollen! Nur von einer solchen Staatsverfassung kann man sagen, sie sei auf Recht basirt, wenn sie die gegründeten Ansprüche aller ihrer Angehörigen gleichmäig berücksichtigt, wenn sie jedem Bürger den Theil an Glück, der ihm gebührt und zukommt, voll und unverkürzt zumisst! Der Staat aber ist eine große Haushaltung. Die Angehörigen des Staates, sie sind die Kinder des Hauses; in ein und demselben Hause aber haben alle Kinder derselben den gleichen Anspruch auf das gleiche Recht. Die Gesetze eines Staates können nimmermehr entsprechen dem erhabenen Rechte, welches Gott der Herr jeglichem Staubgeborenen verleihet als Geleitsbrief durch das Leben, wenn diese Gesetze einen Unterschied kennen zwischen Mensch und Menschen! Unterscheiden soll das Gesetz zwischen dem Würdigen und Unwürdigen, zwischen dem Guten und dem Bösen, zwischen dem Unschuldigen und dem Schuldigen, aber nimmermehr erkenne es einen Unterschied zwischen den Adamskönen in Folge einer sogenannten adeligen oder unadeligen Geburt, in Folge einer hellern oder dunkler Farbe, in Folge seiner Angehörigkeit zu diesem oder zu jenem Glauben! „Kinder seid ihr dem Ewigen Eurem Gott!“ *) Das ist der hohe Adel, den jeglicher von uns mitbringt auf die Welt; das ist die Urfarbe der Menschenseele, ob sie in einem weißen oder in einem schwarzen Leibe wohnt; das ist der gleiche Glaube, der jedem Menschen in's tiefste Innere des Herzens eingeschrieben ist, und darum „soll keine Klüftung und Spaltung unter euch herrschen!“ **) Darum walte nimmer im Staatsgesetze eine Klassenheilung nach Geburt, Farbe oder Glauben, sonst wird, um ein Wortspiel des Propheten zu gebrauchen, „das Recht zum Ausfalle und die Gerechtigkeit zum himmelschreienden Unrechte!“ ***)

Blicket doch hin auf jene Staaten, wo noch egyptische Finsterniß einer egyptischen Kastenheilung auf den gesellschaftlichen Verhältnissen lastet, wo die unmäßliche Scheidung zwischen den Gotteskindern ihren Ausdruck findet, auch noch in der Gesetzgebung, und wenn da nicht mehr, so doch in der parteiischen Auslegung und

*) Mos. 14, 1. **) Ibid. vergleiche Jalkut z. St. ***) Jes. 6,7.

Handhabung der Gesetze; wo Geburt und Glaube noch immer vorerst in Rechnung gezogen werden, ehe man dem Verdienste seine gebührende Stelle anweiset, wo man an den gegründeten Ansprüchen der Bürger mäkelt und feilscht, wo man Rechte verleiht, statt das eine und volle Recht zu gewähren! Könnet Ihr von solchen Staaten sagen, „daß die Tugend sie erhebe,“ daß sie groß da stehn durch ihr Rechtsgefühl? Müsstet Ihr nicht vielmehr anwenden auf sie den zweiten Theil unseres Textverses: „Schmach ist der Nationen Sünde!“ Staaten, die im Lichte des neunzehnten Jahrhunderts noch an solchen Gebrechen leiden, wahrlich sie stehen nicht auf der Höhe der Zeit, sie sind vielmehr „das Volk, das da wandelt im Finstern,“ zu dem das wahre Recht noch nicht vollen Zugang gefunden hat!

Nach einem solchen Hinblicke müsstet Ihr, Bewohner und Angehörige dieses Staatenverbandes, müsstet Ihr Euch nicht dreifach glücklich preisen und müsstet Ihr nicht aus vollem Herzen den Herrn loben, daß Ihr in einem Lande lebet, wo die Rechtsidee in ihrem ganzen erhabenen Umfange ausmacht die Grundlage der Staatsverfassung und des staatlichen Lebens!

Will man, meine Geliebten, eine gründliche Einsicht gewinnen in die Rechtsanschauung eines Staates, dann muß man die Entstehungsgeschichte seiner Kriege lesen. Der Krieg soll ja nichts Anderes sein, als eine Vertheidigung des gekränkten Rechtes, als die Beschützung eines gefährdeten Prinzipis; und so sehr der Krieg zu den Uebeln gehört, welche unter den Menschen wüthen, so ist er doch zu billigen und zu loben, wenn die heilige Idee des Rechtes die Streiter ruset in die Schlacht! Nimmer zu entschuldigen, sondern gänzlich zu verdammnen aber ist er, wenn die rohe Gewalt mit dem Eisen in der Faust ein Unrecht durchführen will!

Auch nach dieser Richtung hin wie befriedigend und erhebend wird für uns ein Vergleich zwischen diesem Lande und andern Staaten! Wie klar und unzweifelhaft fällt ein solcher Vergleich zu unsrer Gunsten aus!

Ihr Alle, meine Geliebten, kennet die schweren Ereignisse, welche im letzten Jahre den Continent jenseits des Ozeans heimsuchten und erschütterten. Ihr wisset, wie da Bruderstämme im feindlichen Kampfe gegen einander wütheten. Menschenleben wurden geopfert, Familien wurden elend gemacht, Städte wurden verheert

und verwüstet, der Wohlstand ganzer Länder wurde für Jahre hinaus vernichtet, und warum und wofür wurden sie heraufbeschworen, die furchtbaren Schrecken und Plagen des Krieges? War etwa ein erhabenes Prinzip gefährdet? War ein heiliges Recht gekränkt und angegriffen worden? Keineswegs! Einem strebsamen gelehrten Staate war plötzlich sein Kleid zu enge und die Tragweite seiner Schießgewehre zu weit geworden, und das genügte, um eine ganze Welt in Elend und Jammer zu stürzen! Das war Rechtstitel genug, die Geißel des Krieges zu schwingen und niedersausen zu lassen!

Haltet dagegen die Kriege, welche die Geschichte dieses Landes aufzuweisen hat: Ich will schweigen von den heiligen Kämpfen die hier ausgefochten wurden, um das Foch der Fremdherrschaft abzuschütteln, um das theuerste Gut des Menschen, die Freiheit, zu erringen; so glorreich diese Kämpfe waren, ich will jetzt nicht sprechen von ihnen, sie gehören bereits einer ältern Vergangenheit an; aber es haben die letzten Jahre die Annalen dieses Landes um ein Blatt bereichert, welches immerdar bleiben wird eine Zierde für die Geschichte der Menschheit und der — Menschlichkeit, ich meine nämlich den Krieg des Nordens gegen den Süden! Auch da wendeten sich Bruderstämme gegen Bruderstämme, auch da wüthete ein Kampf, wie ihn in solcher Heftigkeit und Ausdehnung die Geschichte nur selten, oder vielleicht gar nie aufzuweisen hat. Die höchsten Opfer an Gut und Menschen wurden gebracht, Alles gegen Alles wurde eingesetzt, „Sieg oder Untergang!“ das war die Lösung, und warum und wofür? Etwa um Gebietsanwachs und Bereicherung? Etwa um materielle Eroberung? Nein! in dem lichten Staatsleben dieses Landes gab es einen dunklen Fleck, „im Lände des Rechtes gab es ein himmelschreiendes Unrecht!“ *) es gab Sklaven im Lände der Freiheit, „eine Schmach für die Nation war dieses Laster!“ Diese Schmach, sie sollte abgewaschen werden, und wäre es auch durch ein Meer von — Blut! Dieser Krieg er war ein gerechter und heiliger, unternommen wurde er zur Vertheidigung des Menschenrechts, geführt wurde er mit dem Heldenmuthe der treuen Ueberzeugung und beendigt wurde er mit dem lohnenden Bewußtsein, daß der Dienst, welcher der Menschheit erwiesen

*)Jes. 25,10.

wurde, reichlich aufwog die Opfer, welche er kostete! — Vergleicht man diesen heiligen Krieg mit dem letzten Eroberungskriege von jenseits des Ozeans, wahrlich dann kann man sich des Gedankens nicht erwehren: „Dort drüben lagern noch stark die dunkeln Schatten des Mittelalters, dort herrscht noch mit eiserner Faust der rohe Satz: „Gewalt geht vor Recht!“ während man von unserm Lande nach seinem Kriege den Ausdruck anwenden kann, welchen der Prophet für das wiedergeläuterte Jerusalem gebraucht, „Staat der Gerechtigkeit, Burg der Treue!“ *) Drüben, wo die Gewalt gekämpft, gesiegt und den Frieden dictirt hat, da ist dieser Friede ein fauler und unhaltbarer, denn die Stütze, auf welcher er ruhet, sie hat keine Tragkraft auf die Dauer, während der Friede, dessen sich dieses Land nach seinem Kampfe erfreut, ein fester und sicherer ist, denn er wird getragen von dem zweiten Grundpfeiler der Welt! Und wenn wir heute hier versammelt sind, um dem Herrn zu danken für die Ruhe nach dem Kampfe, für den Frieden nach dem Kriege, da rufet uns wieder sein heiliges Wort mahnend zu: „Tugend erhebt ein Volk!“ Sollt Ihr Euch behaupten auf der Höhe, die Ihr errungen und erschwungen habet, dann müsstet Ihr festhalten an dem Gedanken, der Eurer Staatsverfassung zu Grunde liegt, dann müsstet Ihr durchführen die Idee, die Euch begeistert hat in Euren Kämpfen; zur Tugend eines Volkes gehört die Rechtsliebe! Haltet sie fest und aufrecht, denn sie ist ein Grundpfeiler der Wohlfahrt und des Segens in Eurem Lande!

III.

Frieden.

Und der dritte Grundpfeiler, auf den sich stützet der Bau der Welt, und der da trägt das Glück und die Größe der Nationen, das ist der heilige Frieden. „Wie gut und wie lieblich ist es, wenn Brüder freundlich beisammen wohnen!“ **) also singet der fromme Psalmist im heiligen Liede, also rufe ich Euch zu in dieser heiligen Stunde! Seht alle die Segnungen, für welche wir heute unserm Gottes danken: die reiche Ernte, der materielle Wohlstand, die Erfolge nach Außen hin, sie alle können für uns nur dann zum Segen werden, wenn in unserer Mitte der Frieden herrscht, wenn die Ein-

*) Ibid. 1,29. **) Ps. 133,1.

tracht den Genuss unserer Güter uns versüßet. „Erst wenn der Friede Deine Grenzen weihet, dann erst gewähret Dir Sättigung und Genuss des Weizens Fett!“ *) Wo nicht der milde Hauch des Friedens und der Eintracht wehet, da wird die Luft schwül und der beste Segen verdribt in ihr! — Dieser Tag, meine Geliebten, an welchem die Bewohner alle dieses weiten Landes ihre Herzen zu Gott lenken, welcher Zunge und welchen Bekennnisses sie auch sein mögen, dieser Tag sei uns Lehre und Mahnung, daß der Bürger den Bürger in diesem Lande als Genossen und Bruder liebe, ohne daß er frägt nach seinem Stamme und nach seinem Glauben! Der Stamm, ob dieser oder jener, er ändert nichts an der Brüderlichkeit unter den Menschen! und der Glaube, er ist die Beziehung des Menschen zu Gott! Wie es um diese Beziehung steht, das mache der Mensch mit seinem eigenen Gewissen aus, das ist eine Frage zwischen ihm und seinem Schöpfer; nimmer aber mafe der Mensch sich an, einen Glauben zu beurtheilen, um den Bekennen zu verurtheilen, nimmer wage er es, dem Bruder die Brüderliebe zu verweigern, um seines Glaubens Willen! Thut er es, dann dient er nicht der Wahrheit, er versündigt sich vielmehr an ihr! Er fördert nicht das Recht, sondern er untergräbt es, er befestigt nicht die dritte heilige Säule, den Frieden, sondern er rüttelt und schüttelt an ihr bis sie wankt! Wer aus Nationalität oder Confession eine Scheidewand bauen will, die den Bürger vom Bürger trenne in diesem Lande, der hauet am Verderben und bei Weitem nicht am Wohle seines Staates.

Aber, meine Geliebten, wenn ich in dieser Stunde der Eintracht und dem Frieden das Wort rede, wenn ich behaupte, daß die Wohlfahrt eines Staates nicht als gesichert betrachtet werden kann, so lange dieser dritte Grundpfeiler nicht stützt und trägt die bürgerlichen Verhältnisse, wenn ich das innige und liebvolle Einverständniß der Staatsangehörigen untereinander zu den Tugenden zähle, welche groß machen das Volk und wenn ich darum allen Bewohnern dieses Landes in der Weise des biblischen Sängers zurufe „O wie gut und wie lieblich ist es, wenn Ihr brüderlich beisammen wohnt!“ so übersehe ich dabei keineswegs, daß wir hier, dem Herrn sei es gedankt, in Staaten leben, wo die Meinung frei, die Ueber-

*) Ibid. 147,14.

zeugung unbehormundet ist; nach der Verfassung dieses Landes sollte es hier weder politische noch religiöse Heuchler geben; der Gedanke, wenn er nicht gemeinschädlich ist, er kann frei ausgesprochen und ungehindert zur That vollführt werden. Wo aber Gedanke, Ansicht und Ueberzeugung von einer lauernden Zensur nicht despotisch eingewängt werden in die knechtische Livree der Heuchelei, wo eine eigennützige Regierung den Geist und die Geister nicht gewaltsam niederhält, wo vielmehr Selbstdenken und Selbsturtheilen die sichern Wahrzeichen der Selbstständigkeit und Fortgeschrittenheit eines Volkes sind; da werden auch nicht alle Menschen den gleichen Gedanken über denselben Gegenstand hegen, da werden die Ansichten oft mehr oder minder weit auseinander gehen und die politische oder religiöse Ueberzeugung wird ihren eigenen Weg einschlagen und kräftig verfolgen! Die Anhänger ein und desselben Gedankens, die in Ansicht und Ueberzeugung übereinstimmen, sie finden sich im gemeinsamen Streben zusammen und bilden eine politische oder religiöse — Partei! Parteien in der Politik wie in der Religion sind keineswegs die Merkmale eines siechen, krankhaften Zustandes, sie sind nicht die traurigen Vorboten der Zersetzung, Auflösung und Vernichtung, sie sind vielmehr der gesunde, naturgemäße Entwicklungsprozeß, den die Idee Jahrhunderte, ja oft Jahrtausende lang durchzumachen hat, bis sie ihrer endlichen Klärung und gänzlichen Läuterung entgegengeführt wird; Parteien im Bereiche einer Idee bewahren vor Stagnation, vor Verdämpfung und Versumpfung; sie sind der sichere Beweis, daß die Strömung des Bewußtheins eine frische und lebensvolle ist, daß das Wirken und Schaffen kräftig dahin gerichtet ist, dem Fortschritte und der Entwicklung einen Weg zu ebnen, eine Straße zu bahnen! Weit entfernt also, den apathischen, theilnahmslosen Zustand einer Parteilosigkeit, die aus Gleichgültigkeit entspringt, herbeizuwünschen für dieses Land — ein Zustand, welcher der elendeste und jämmerlichste ist für die politische wie für die religiöse Gemeinschaft — spreche ich vielmehr gerne und unumwunden dem Parteileben auf beiden Gebieten seine Berechtigung zu und erkenne und würdige ich, nach ihrem ganzen Umfange die guten Wirkungen, welche es in seinem Gefolge hat. Aber sollen diese Wirkungen in der That gute sein, dann muß die Partei, zu welcher Richtung sie sich auch bekennen mag, zu ihren

obersten Grundsägen erheben erstlich die Wahrheit, sie folge dem Prinzip, welches sie auf ihre Fahne geschrieben hat, in so lange mit Muth und Ausdauer, als dieses Prinzip mit der innersten Überzeugung stimmt, nimmer aber verschließe sie sich aus Obstination und Eigensinn der Belehrung und dem Zugange einer bessern Überzeugung — und dann folge sie dem Rechte! Sie verwehre nimmer der Partei, welche sie neben ja gegen sich hat, frei ihren Weg zu gehen, sie bekämpfe ihre Gegner durch die Wahrheit, welche ihr selbst innwohnt; durch die eigene Würde und Vorzüglichkeit suche sie für sich zu bekehren und Anhänger zu gewinnen, nie aber greife sie zu solchen Mitteln, welche eine Kränkung und Verletzung des unantastbaren Rechtes der freien Meinung in sich schließen! Wo nicht Wahrheit und Recht die Leitsterne der Meinungsverschiedenheit sind, da sinkt das Parteileben zur Parteisucht herab, diese aber ist nicht mehr der leuchtende Beweis der Gesundheit und Bewußtseinsfülle, sondern sie legt das traurige Zeugniß ab für das Siechthum einer Gemeinschaft. Ja, meine Geliebten, es kann das Parteileben an Kraft und Schwung in unserer Mitte gewinnen und dennoch kann es „gut und lieblich“ für uns sein, und dennoch können wir „brüderlich beisammen wohnen.“ Mögen nur die verschiedenen Parteien dafür Sorge tragen, daß es ihrem Streben nicht fehle an den zwei Grundsäulen, Wahrheit und Recht, dann wird — beim wärmlsten Eifer für die eigene Richtung — doch fest und unerschüttert bleiben die dritte heilige Säule — der Frieden und die Bruderliebe. Seht, indem wir heute vor dem Angesichte des Herrn zu tiefem Dank versammelt sind, indem die verschiedensten Parteien der politischen und gläubigen Richtungen sich treffen und berühren in dem heiligen Gefühl der Liebe zum Vaterlande und des Dankes gegen den Schöpfer, da rufet unser Glaubenswort als dritte Mahnung uns zu den wichtigen Satz: „Tugend erhebt ein Volk.“ Soll aber dieses Volk groß sein durch seine Tugend, dann müssen die Anhänger der verschiedenen Parteien in einem Werke sich zusammenfinden und dieses große und heilige Werk ist, zu der Wahrheit und zu dem Rechte fest und aufrecht zu erhalten den dritten Grundpfeiler, der da trägt unsere Wohlfahrt und unseren Segen — den Frieden!

So seien es denn Wahrheit, Recht und Friede, die wir unsern Thaten allen zu Grunde legen wollen, auf daß wir durch

Tugend unser Volk zur Größe führen und nimmer durch Sünde unseres Landes Schmach verschulden!

Und Dich, o Gott, bitten wir um Deinen Beistand, um Deine Hilfe! Wie Du mit uns gewesen bist im vergangenen Jahre, also sei auch fürder unser gnadenreicher Hirt! Also wache auch im nächsten Jahre und in allen kommenden Jahren über Wohl und Gedeihen dieses Landes! Spende uns Deinen väterlichen Segen und gib uns ein kindliches Herz, denselben würdig zu genießen. Lenke, o Herr, das Herz der Männer unseres Vertrauens, denen wir das Wohl des Landes in die Hände legen, erfülle sie mit edler Begeisterung für Wahrheit und Recht, daß sie, wetteifernd in der Liebe zur schönen Heimath, gemeinsam das eine Ziel verfolgen mögen, durch gute Gesetze und durch gewissenhafte Verwaltung das Glück dieses Landes sicher und dauernd zu machen! Gib, o Herr, daß Gesetzgebung und Regierung dieses Landes in friedlicher Ueber-einstimmung sich einigen mögen über die besten Mittel und die rechten Wege, daß nimmermehr durch Zwiespalt das Gute im Keime erstickt und die Wohlfahrt der Bürger gefährdet werde! Einige, o Herr, unser aller Herzen in hingebender Wirksamkeit für unser Vaterland, daß im ganzen Lande herrschen möge Wahrheit, Recht und Frieden. Amen! —

Schluss-Rede,

gehalten bei der Grundsteinlegung zum neuen Tempel
„Ahawath Chesed“, am 14. Dezember, 1870.

Gebet.

Allmächtiger Gott, Schöpfer und Lenker des Weltalls! Zu Deiner Ehre und zur Verherrlichung Deines Namens haben wir uns heute hier versammelt, um den Grundstein zu legen zu einem Tempel, der Dir geweiht und geheiligt sein soll; geweiht durch die Andacht der Herzen, welche sich hier Deinem Altare nahen werden und geheiligt durch die Reinheit der Lehre, welche an dieser Stätte in Deinem Namen gekündet und verbreitet werden soll.

Von Anbeginn hast Du Dich, o Herr, geoffenbart dem Menschengeschlechte, Du hast den Odem des höheren Lebens uns eingebracht, das Streben nach Deiner Erkenntniß ist Dein göttliches Gepräge, welches die Menschenseele trägt und das Bedürfniß nach kindlichem Verkehr mit Dir, ist der Gottesstempel, durch welchen Du das Menschenherz als Dein Lieblingswerk bezeichnet hast!

Auf diese heilige Saaten, eingepflanzt dem Menschengeschlechte bei seiner Schöpfung schon, ließest Du am Sinai den befruchtenden Regen Deiner heiligen Lehre niederträufeln; die Wahrheit vom einig-einzigen Urwesen, welche da den Staubgeborenen verkündet wurde — sie ward die gott gepflanzte Wurzel, die den Stamm des Lebensbaumes, das religiöse Bewußtsein — sicher trägt und wohltuend nährt, auf daß dieser Stamm in gesunder Triebkraft das herrliche Gezweige der menschlichen Tugenden hervorwachsen lasse, reichlich gesegnet mit den ewig unverwelklichen Früchten wahrhaft frommner, gottgefälliger Thaten! Die sinaitische Wahrheit, welche Dich als den Schöpfer des Universums erkennt, als den gnadenreichen Allvater des gesamten Menschengeschlechtes bekennt, sie entspricht in ihrer Größe der Größe Deines Wesens, sie ist die ächte Lehre für Geist und Herz, ist die Lehre der Erkenntniß und der Liebe zugleich; in Deiner Allheiligkeit zeigt sie uns den Weg zur menschlichen Heiligung und in der Einheit und Untheilbarkeit Deines göttlichen Wesens, hält sie uns die große Lehre von der Einheit und Untheilbarkeit des Menschengeschlechtes vor, und schlinget so das Band der Brüderliebe um alle Adamsköhne! Reine Erkenntniß, geweihte Gottesverehrung und rückhaltslose, thätige Brüderliebe, diese drei, o Herr, hast Du bestimmt als die Grundsäulen, welche den hochragenden Bau des Gottesglaubens tragen sollen, den Grundstein dazu hast Du am Sinai gelegt, den Ausbau, die Vollendung aber hast Du der Menschenhand, dem Menschengeiste auvertraut!

All die Jahrtausende hindurch, seit der großen Glaubensgrundsteinlegung am Sinai, hat das Volk, welches Du zunächst zu diesem heiligen Werke berufen hast, mit Liebe, Treue und Ausdauer seinem erhabenen Berufe gelebt, bei hellem und trübem Wetter, in guten und schlimmen Zeiten hat Israel nie aufgehört, den kostbaren Bau zu fördern, den Du ihm hast anvertraut in Deiner Allgnade!

Hineingerissen in den wildschäumenden Strom der Weltbegebenheiten, konnten doch selbst die gewaltigsten und unbändigsten Fluthen nicht auslöschen die heilige Gluth der Glaubensliebe, welche das Herz dieses Volkes durchflammte; drohend schlügen die Wellen über seinem Haupte zusammen, aber über den Wogen war stets sichtbar seine gottgekräftigte Hand, welche hochemporhielt das Gottespanier, das anvertraute Heilighum, die Gotteslehre für die Menschheit! Und das war das Zeichen, daß es nicht untergegangen und der Beweis, daß es nie untergehen konnte!

Ja, zur selben Zeit, als die ganze Widerstandsfähigkeit Israels herausgefördert zu sein schien, zur Behauptung und Fristung einer leidenschaftlichen Existenz, da lähmte dieser Kampf nicht, sondern er schärfe, spornte und steigerte seine geistige Thätigkeit! Dieses Volk erprobte und bewährte die Unverwüstlichkeit seiner Kraft und die Achtheit seines Berufes, durch die Entwicklung und Entfaltung welche sich unaufhaltsam in seinem eigenen Wesen vollzog; so feindlich sich auch lange Jahrhunderte hindurch die Verhältnisse gegen die Schwerverfolgten gestalteten, sie wußten nicht nur dem unsäglichen Drucke zu widerstehen, mehr noch, sie wußten den Einfluß der Weltbegebenheiten in sich aufzunehmen und bildend zu verarbeiten! Unter den Stürmen trüber, gewitterschwerer Tage wußte Israel in jedem Jahrhunderte seine geistigen Monamente aufzurichten, welche der Nachwelt künden, daß wir mit riesiger Anstrengung durch die Dornenhecken der Leiden den Weg zur geistigen Reife uns zu bahnen wußten!

So, Herr, hat sich mit Deiner Hilfe dieses Volk herangerungen aus dem Dunkel trüber Zeiten zu dem hellstrahlenden Lichte einer freudigen Gegenwart, und so hat es sich herangerungen und emporgeschwungen aus den Tiefen so mancher beschränkenden Irrthümer, die es umfangen hielten, zur Höhe einer heilsamern Kenntniß und Anschauung vom Heilighum, dessen Träger es ist; nicht Hindernisse von Außen und nicht Hindernisse von Innen machen unser gläubiges Wirken mehr zu einem schmerzensreichen Märtyrerthum. Dank Dir, in ungestörter, glücklicher Freiheit können wir Deinen göttlichen Absichten dienen, mit ganzem Herzen, mit ganzer Seele und mit ganzer ungetheilter Kraft!

Und wie dieses helle Licht der neuen Zeit immer wohlthuender auf uns eindringt, werden wir uns auch der Größe und Erhaben-

heit unseres Berufes immer klarer und genauer bewußt, die alte Innigkeit läutert sich, die alte Hingebung steigert sich; je mehr sich unser Gesichtskreis im Glauben erweitert, desto glorreicher erscheint uns die Aufgabe, die Du uns hast übertragen und desto unerschütterlicher wird auch unser Hoffen und Vertrauen, daß uns die Lösung dieser Aufgabe gelingen wird und gelingen muß, daß es der Menschenhand und dem Menschengeist gelingen wird, den Bau, den Du am Sinai gegründet, in seiner ganzen Glorie zur Vollendung zu bringen. Ja, sie wird und muß kommen, die Zeit, wo Du Adonai Ehad nicht nur der Glaube Israels, sondern das reine Bekennen der gesammten Menschheit sein wirst.

In diesem Geiste, auf solchen Erinnerungen und solchen Hoffnungen bauen wir unsere Gotteshäuser in Israel, Dir, o Herr, zur Ehre und uns zur Befriedigung des religiösen Bedürfnisses, der Menschheit zum Heile!

Und von diesem Geiste besetzt, von diesen Erinnerungen erfüllt, von diesen Hoffnungen getragen, fleht heute die Gemeinde Ahawath Chessed Deinen göttlichen Beistand herab auf das große und heilige Glaubenswerk, welches deren Mitglieder in kindlicher, opferwilliger Liebe zu Dir unternommen haben; Du gibst dem Menschen Weisheit den Plan zu entwerfen, und verleihst ihm die Kraft den Entwurf auszuführen, Dank Dir, o Herr, für Deine hilfreiche Gnade, die Du uns bisher erwiesen, die uns in den Stand gesetzt hat, alle Schwierigkeiten zu überwinden, und so weit es Menschen möglich, den Erfolg beim Beginne schon zu sichern! Willst Du, o Herr, Deinen göttlichen Schutz uns auch fürderhin angedeihen lassen; laß wie bisher auch fernerhin walten in dieser Gemeinde den Geist erleuchteter Frömmigkeit, brüderlicher Liebe und einträchtigen Zusammenwirkens, daß Vorstand und Mitglieder von gleicher Begeisterung erfüllt, freudig zu Ende führen das fromme Werk, welches sie in heiliger Lust unternommen; erfülle die Männer, welche das Vertrauen der Gemeinde berufen hat, den Bau zu überwachen, mit warmem Eifer und nöthiger Einsicht, daß sie, wie bisher, würdig der Lösung ihrer wichtigen Aufgabe obliegen mögen, und daß ihr Wirken von gedeihlichem Erfolge begleitet sei; segne, o Herr, alle Herzen und Hände, welche an der Herstellung Deines Heiligthums arbeiten! Vom Grundstein bis zum Giebel begleite Dein göttlicher Gnadenblick diesen heiligen

Bau, daß die Form vollendet hervorgehe aus der Hand des menschlichen Meisters; auf daß das äußere Werk, das materielle Haus in seiner Dauerhaftigkeit und Festigkeit, in seiner Ehemäßigkeit und Schönheit ein Abbild werde, des erhabenen geistigen Bau's, den Dein Israel fördert durch die Jahrhunderte!

Und, o Herr, wenn die Form vollendet dastehen wird, dann laß mit dieser Gemeinde einziehen Deine Schechinah in das neue Haus, welches wir Dir bereiten; laß einziehen den Geist der reinen Erkenntniß, den Geist geweihter Gottesverehrung, den Geist der opferwilligsten Liebe zwischen Mensch und Menschen; auf daß groß wie Dein Wesen, auch groß und verklärt sei der Glaube Deiner Bekänner!

In Deinem Namen haben wir begonnen, in Deinem Namen, Ewiger, legen wir den Grundstein und in Deinem Namen hoffen wir das Werk freudig zu vollenden; möge es Dein Wille sein, o Herr, daß dieses Gotteshaus werde ein Baustein mehr, gefügt zur Herstellung jenes erhaben Domes, in dessen erdenweite Pforten einziehen werden alle Adamsöhne und dessen weltumfassende Kuppel friedlich beschatten wird die gesamte Menschheit als die geeinigte Glaubensschaar, anbetend den Einig-einzigen; möge dies Gotteshaus werden ein Baustein mehr, gefügt zur Herstellung jenes geistigen Tempels, dessen Vollendung wir erhoffen, und von dem die Verheißung lautet: „Denn mein Haus soll genutzt werden ein Bethaus für alle Völker!“

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Geehrte Mitglieder der Gemeinde Ahawath Chesed und verehrte Anwesende!

Als der Grundstein zum zweiten Tempel in Jerusalem gelegt wurde, da begleitete der Prophet Chaggai das ernste Werk mit ernstem Wort: „Und nun kehret euer Herz daran, vom heutigen Tag und fürdern hin, bevor noch gefügt wird Stein auf Stein am Tempel des Ewigen“ (Chaggai 2,15). Erlaubt mir, dieses Prophetenwort als Grundlage zu benutzen für die Schlussbemerkungen, welche ich bei dieser freudigen Gelegenheit an Euch richte. Ich will Euren Blick richten in die Vergangenheit und Zukunft; nicht in die

Bergangenheit und Zukunft des gesammten Israels, diese habe ich bereits in dem Gebete, welches ich heute in Eurem Namen zu Gott empor sendete, in den wesentlichen Punkten berührt, eingehender hiervon abzuhandeln, gestattet uns die Kürze der Zeit nicht mehr, und darum will ich mich darauf beschränken, aus der Vergangenheit der Gemeinde Ahawath Chesed und aus dem Werke, welches dieselbe mit dem heutigen Tage begründet hat, die Folgerung zu ziehen, welcher Richtschnur diese Gemeinde in ihrem kommunalen Leben zu folgen hat. So kehret denn Euer Herz, bevor Stein auf Stein gesetzt wird am Tempel des Ewigen, an die ernste Beantwortung der folgenden Fragen: Welche Bedeutung hat der Bau, zu dem Ihr heute den Grundstein legtet, für die Gemeinde Ahawath Chesed? Welche Bedeutung für die israelitischen Bewohner dieser Weltstadt New York? und endlich, welche Bedeutung für das gesammte Israel Amerika's? —

1. Die Vorgeschichte eines Unternehmens ist eine Art Perspektiv, welches uns verstattet, einen Blick in die Zukunft zu thun. Wir haben gehört die Vorgeschichte des Unternehmens, dessen Ausführung in dieser Stunde feierlich inauguriert wurde. Die Geschichte der Gemeinde Ahawath Chesed ward uns mitgetheilt von einem Manne, der die Gemeinde entstehen sah und der beinahe seit ihrem Entstehen, mehr denn zwei Jahrzehende, an der Spitze derselben als Präsident mit segensreichem Erfolge walzt. Wie unscheinbar und gering war der Beginn! Wie bescheiden waren die Mittel, welche Ihr in Berechnung bringen konntet, wenn Ihr an eine Hebung, an einen Aufschwung Eurer kommunalen Zustände dachtet! Und doch, wie hat die Hebung, der Aufschwung, den Eure Gemeinde erzielt hat, das Verhältniß der Mittel so weit überholt, so glänzend überflügelt! Welch ein Abstand zwischen dem Raume, welcher vor dreißig Jahren Eure erste gottesdienstliche Andacht als Gemeinde sah und dem Prachtbau, in welchen Ihr mit des Herrn Hilfe bald einzichen werdet! Ihr, die Ihr zu den ersten Gründern der Gemeinde gehört, ich kann mir Eure Gefühle in dieser Stunde recht lebhaft vorstellen, wenn ich daran denke, was uns die Schrift von den Gefühlen des Volkes bei der Grundsteinlegung des zweiten Tempels erzählt: Zu denen, die jubelnd das beginnende Werk begrüßten, mischten sich auch Männer, welche den ersten Tempel in seiner Herrlichkeit gesehen hatten; die waren von der Macht ihrer

Erinnerung niedergebeugt, sie sahen, wie weit das zweite Werk dem ersten nachstand und die Ausbrüche der Wehmuth machten sich hörbar unter den hellen Jubeltönen! Auf Euch findet diese biblische Erzählung in umgekehrter Ordnung ihre Anwendung. Wohl sprechen wir Alle in freudigem Danke: „Das ist ein Tag, den der Herr uns geschenkt!“ Um wie viel tiefer und inniger aber ist dieses Dankgefühl bei denjenigen unter Euch, welche in ihren Erinnerungen um dreißig Jahre zurückgehend, eine Vergleichung anstellen können zwischen dem bescheidenen Raume, welcher ihre erste Andachtsstätte war und dem Prachtbau zu dessen Grundsteinlegung uns heute der Herr geholzen hat!

Fürwahr, sieht man aus solch geringem Beginne einen solch herrlichen Erfolg sich entwickeln, dann darf man mit Recht das Wort wiederholen, welches der Prophet bei ähnlicher Gelegenheit gesprochen: „Wer mag noch verachten den Tag des kleinen Anfangs? Sehen sie doch heute freudig das Senkblei in Serubabels Hand!“ Und sieht man aus solchem Beginne solchen Erfolg erwachsen, dann sieht man sich zu der Behauptung veranlaßt: die Welt hat Unrecht, wenn sie sagt, das Geld sei der *nervus rerum*; bei frommen Unternehmungen ist die Begeisterung der *nervus rerum*; die echte Begeisterung weiß sich die Mittel stets zu verschaffen und kämpft sich mutig an das Ziel! Wenn je des Propheten Wort seine passende Anwendung fand, so gilt dasselbe heute von Euch und von Eurem großen Unternehmen: „Nicht durch Macht und nicht durch Kraft, sondern durch meinen Geist!“ Nicht der Ueberfluß Eurer Mittel, der Reichthum Eurer Gemeindekassa hat Euch das Verlangen nach einem prächtigen Tempel eingegeben, sondern das Bedürfniß hat das ernste Streben bei Euch geweckt und die fromme Begeisterung hat es verstanden, die Quellen zu graben, aus denen die Mittel in ausreichendem Maße fließen.

Und das, meine Geliebten, ist der Kernpunkt Eurer Vergangenheit; darin liegt die Lösung der Frage, wie Ihr Euch den Weg bahntet vom winzigen Anfange zu dem achtungsgebietenden Standpunkte, auf welchem Ihr heute angelangt seid, der Geist, der Euch von jeher beseelte, hat die Erhöhungen gesenkt, die Vertiefungen gehoben und die Straße geebnet, die Euch vorwärts und immer vorwärts führte! Der Geist des Friedens und der Eintracht, der Geist der Strebsamkeit und Thätigkeit! Wollet Ihr die Bedeutung

dieser Paarung ganz erkennen, dann blicket hin auf Euer Werk in dem Stadium wie es jetzt vor Euch liegt. Das Fundament ist aufgeführt. Was aber ist das Fundament, wenn der Ueberbau ihm fehlt? Und welchen Werth hat der Bau, wenn er nicht vom festen Fundamente getragen wird? Frieden ohne Strebsamkeit ist ein Fundament ohne Ueberbau, Strebamkeit ohne Frieden ist ein Haus gebaut auf Sand, es fehlt ihm der feste Grund, sein Bestand ist immerfort gefährdet! Ihr waret vom rechten Geiste besetzt, Ihr betrachtetet nicht den Frieden als den lethargischen Schlaf, der durch den Weckruf zur Thätigkeit gestört zu werden fürchtet, Ihr fahet nicht in der Eintracht das stagnirende Element der Thatlosigkeit, Ihr waret strebam in Eurer Friedfertigkeit und einträglich in Eurer Thätigkeit; der Gemeindefrieden war das feste Fundament, auf welchem Ihr wirktet und schafftet, Kraft stärkte sich an Kraft, Begeisterung entzündete sich an Begeisterung, im engen und innigen Zusammenhalten steigerte sich die Thatlust und verdoppelte sich die Thatkraft; geführt von solchem Geiste konntet Ihr das rechte Ziel nicht verfehlten! Und so „kehret denn Euer Herz vom heutigen Tage und fürderhin daran“: Was Euch geholfen den Grundstein legen, das wird Euch helfen den Bau vollenden und den vollendeten Bau verherrlichen; haltet fest an diesem Geiste des Friedens und des unermüdeten frommen Strebens und die Zukunft Eurer Gemeinde ist gesichert.

2. Aber nicht nur für den engen Verband der Gemeinde Ahawath Chesed hat der heutige Tag seine Bedeutung, er ist vielmehr von bedeutungsvoller Wichtigkeit für alle israelitische Bewohner dieser großen Weltstadt New York! Unser Gotteshaus soll wohl zunächst den religiösen Bedürfnissen der Gemeinde dienen, welche dasselbe errichtet: da bringe das beschwerte Herz sein Anliegen, das freudbeglückte Gemüth seinen Dank, die andächtig gestimmte Seele ihre Lobeshymne dem Throne des Ewigen nahe! Mann und Frau, Jüngling und Jungfrau, Kind und Greis, wie verschieden auch in Alter und Stellung, da soll ihnen Allen werden die erhabene Lehre und Aufklärung über Gott und sein Walten, über den Menschen und seine Bestimmung; da sollen sie Anweisung und Aufmunterung erhalten zur treuen Uebung der Pflichten, welche das Leben uns nach Alter und Stellung so verschiedentlich auferlegt. Wie wichtig, wie heilig erweiset sich die Bestimmung dieses Hauses

schon in dem Zwecke, welchem es für die Gemeinde dienen soll; aber seine Bedeutung ist damit noch nicht erschöpft, das Gotteshaus in Israel hat heutzutage auch seine repräsentative Seite nach Außen hin, und diese Seite ist es, welche dem Unternehmen der einzelnen Gemeinden einen allgemeinen Charakter und allgemeineres Interesse giebt.

In den Tagen, wo das Unkraut des Glaubenshasses und der Glaubensverfolgung in voller Ueppigkeit wucherte, da drängte man Israel zurück, man schränkte es in den Städten ein auf einen engen elenden Raum, den die gesündeste Expansivkraft nicht erweitern konnte, denn das Vorurtheil zog eine chinesische Mauer um den anathematisirten Platz, der die traurige Bestimmung hatte das Ghetto zu sein. Dort standen Israels Gotteshäuser, ungekannt und ungeachtet; man suchte sie nur dann auf, wenn es galt sie in blinder Wuth zu zerstören. Wie zur strengen Winterszeit der Strom unter der dicken Eisessrinde ungesehen dahinwallet, so zog sich das religiöse Leben Israels innerhalb seiner abgeschlossenen Quartiere ungesehen und ungekannt dahin. Draußen kannte man den Juden, aber nicht das Judenthum; man sah den verfolgten, müdgehetzen, qualenentststellten Märtyrer, aber man kannte die heilige Sache nicht, für welche er in erhabener Resignation selbst den schauerlichen Tod des Lebendigbegrabenwerdens zu dulden entschlossen war. Was Wunder wenn Vorurtheil und Wahnsinn ihr Verdammungsurtheil sprachen über eine Sache, deren Kern und Wesen ihnen fremd war, über Menschen, deren inneres reiches Geistesleben ihnen stets ein Geheimniß blieb!

Dem Herrn sei Dank, die frische, milde Frühlingsluft der neuen Zeit hat die Eisessdecke geschmolzen, frei vor den Augen aller Welt wallet der Strom unseres geistigen Lebens dahin in seiner ganzen Tiefe. Auf allen Gebieten, welche die Region menschlicher Thätigkeit ausmachen, hat Israel seine Repräsentanten, welche den zwingenden Beweis führen, daß dem alten Volke junge Thatkraft innwohnt, daß wir den Segen, den uns treue Bruderliebe werden läßt, durch unsere Nützlichkeit und Wirksamkeit reichlich zu erstatten im Stande sind; die neue Zeit hat uns ins bürgerliche Leben wieder eingeführt, und wenn nachgerechnet wird, was wir seit dieser verhältnismäßig sehr kurzen Zeit für das bürgerliche Leben gewirkt haben, dann fürwahr muß es sich zeigen, daß wir Segen

empfangen, aber auch Segen gespendet haben. Aber ist es denn genug, wenn wir auf dem Gebiete der Wissenschaft, der Kunst, des Handels und der Industrie den Juden zur Geltung gebracht haben? Nein, das J u d e n t h u m in seinem geistigen Kern, in seiner lichten und erleuchtenden Wesenheit vor den Augen der Welt zur vollen Geltung zu bringen, das sind wir uns, unserm Glauben, unserer heiligen Mission schuldig. Wir sollen die Kraft entwickeln, welche uns innenwohnt, aber wir sollen der Welt auch zeigen den Lebensquell, aus welchem wir Leben und Kraft schöpfen und geschöpft haben zu allen Zeiten. Unsere religiösen Gesellschaften, unsere Wohltätigkeitsstiftungen, unsere Hospitäler und Waisenhäuser, vor Allem aber unsere G o t t e s h ä u s e r , sie repräsentieren Israel als das zusammengehörige Glaubensvolk der Außenwelt gegenüber. לְרוּם אֹהֶן בֵּית אֱלֹהִים „Unsere Sorgfalt zu richten auf die Hebung unserer Gotteshäuser“, sie imposant von Außen und ehrfurchtsgebietend von Innen zu gestalten und einzurichten, ist uns heilige Pflicht, und jedes neue Gotteshaus, das in solcher Form und Würde ersteht, trägt zur Hebung Israels in den Augen unserer andersgläubigen Mitbrüder bei und ist ein sprechendes Zeugniß, daß die alten Gotteskämpfer auch im Glücke treu geblieben sind der Fahne, der sie im Elend und im Leiden hoffend und vertrauend folgten, daß nicht die Halsstarrigkeit des Unglücks uns in den Jahrhunderten der Ausgeschlossenheit fesselte an unsern Leidensgefährten, den israelitischen Glauben, sondern der innere geistige Kern desselben ist es, der uns unlöslich an ihn knüpft unter allen möglichen Wechselsefällen des Geschicks! Welch einen tiefen Eindruck müßte es auf unsere anderengläubigen Brüder hervorbringen, wenn sie sehen, wie das Israel der neuen Zeit mit der alten Opferwilligkeit seinem Gottes Heiligtümer baut! Wenn sie sehen, wie das freie und glückliche Israel an seinen uralten Sabbath- und Festtagen das Heiligtum seines Gottes in frommen Scharen aufsucht. Welch einen tiefen und bewältigenden Eindruck muß es auf diejenigen hervorbringen, die uns lange nicht kannten oder verkannten, wenn sie unsere Gotteshäuser betreten, wenn sie die einfachwahren, schlicht-gemüthlichen und tiefgeistigen Sätze entwickeln hören, welche die Grundlage unseres Glaubens ausmachen; da lernen sie die heilige Sache kennen, für welche Israel so lange litt und stritt, sie lernen die Vergangenheit unseres Volkes als ein erhabenes Märtyrthum

hochachten und die Ahnung der zukünftigen Bestimmung dieses Glaubens in seiner einfachen göttlichen Wahrheit dämmert auf in ihrer Seele. Ja, jedes neue Gotteshaus in Israel, gebaut auf den rechten Grund, bahnt dem Lichte eine neue Straße und bekämpft die letzten Spuren des Vorurtheils und des Wahns. Und darum sage ich, daß das Werk, welches Ihr heute begründet, einen allgemeinen Charakter trägt und von allgemeinem Interesse ist für alle israelitische Bewohner dieser Weltstadt; denn in diesem Gotteshause soll ein Bau erstehen der, im Vereine mit den übrigen hervorragenden jüdischen Tempeln dieser Stadt zur Hebung und Verherrlichung des Judenthums in den Augen unserer andersgläubigen Mitbürger würdig das Seinige beitragen soll. Darum steht Ihr in Eurer Freude nicht vereinzelt, darum freuen sich heute herzlich mit Euch all die würdigen Repräsentanten unserer Schwesterngemeinden, die sich freundlich und theilnehmend hier versammelt haben, und darum rufe ich Euch mahnend zu: „Bevor Stein auf Stein gefügt wird an diesem Tempel des Ewigen, kehret Euer Herz daran von jetzt an fürderhin“, daß ihr würdig löset die große Aufgabe, welche Ihr Euch mit diesem Unternehmen stellet, daß es stets Euer Stolz und Euer heiliger Eifer bleibe, den Gottesglauben, dessen Träger Ihr seid, treu und würdig zu repräsentiren vor den Augen der Welt!

3. Und endlich, meine Geliebten, hat dieses Werk, welches wir heute begründen, seine hohe Bedeutung für das gesammte Israel Amerika's. Die Grundsteine zu unsren Gotteshäusern sie sollen die Denksteine einer neuen erfreulichen Phase unserer religiösen Kultur sein, die Marksteine einer neuen glänzenden Epoche in unserer gläubigen Entwicklung.

Von diesem gesegneten Lande, von Amerika, ging der erste Ruf der Freiheit aus für unsere Glaubensgenossen, der erste Morgengruß einer anbrechenden bessern Zeit für die Zerstreuten in allen Theilen der Welt. Was die Gnadenverkündigung des Perserkönigs Chrus für Israel war „Wer unter Euch von all seinem Volke ist, der Ewige, sein Gott, sei mit ihm, und er ziehe hinauf!“ das war die Gleichheitserklärung wie sie von diesem Staatenbunde zur Ehre Gottes und zur Ehre der Menschheit verkündet wurde, sie war der Schlüssel, welcher uns die Pforten einer neuen theuren Heimath öffnete, sie war die Proklamation an das alte Glaubenvolk: „Wer

seinem Gotte treu bleiben will, ohne darum den Segnungen der Erde entsagen zu müssen; wer Jude sein will, ohne darum auf die Rechte des Menschen verzichten zu müssen, der Ewige, sein Gott, sei mit ihm, er komme hierher, hier öffnen sich ihm die Mutterarme einer Heimath, welche für alle ihre Kinder die gleiche Liebe, die gleichen Gaben hat". Und wie zur Zeit jener Heimkehr aus Babylon der neugewonnenen Freiheit eine neu erwachende Thätigkeit auf dem Gebiete des Glaubens folgte, so daß der Prophet der damaligen Zeit sagen konnte: „Größer wird sein die Herrlichkeit des zweiten Tempels, denn die des ersten war“; ebenso folgt auch in diesem Lande der unbeschränkten politischen Freiheit, mit welcher uns der Herr hier gesegnet hat, eine rege, lebendige, vielversprechende, religiöse Entwicklung, als treue Begleiterin nach. Aug' in Auge mit dem Leben und seinen Bedürfnissen streift der Glaube Israels die entstellende Hülle, welche langjährige Missverständnisse und langjährige Missgeschicke über denselben geworfen, allmälig ab und zeigt sich in seiner ganzen Reinheit und Klarheit, in seiner ganzen wert-erlösenden Größe! Dieses große Land, zu dessen Bürgern zu zählen wir so glücklich sind, ist das Land der Entwicklung und des Vor-wärtsgehens, und wenn wir das ernste, aufrichtige, begeisterte Streben im Judenthume, wie es sich in den letzten Jahrzehenden hier geltend macht, in Erwägung ziehen, dann können wir die wohl begründete Behauptung aufstellen: So wie heute die Millionen Einwohner der alten Welt mit Sehnsucht herüber blicken auf die politische Verfassung dieses Landes, so wird in nicht langer Zeit das Israel der alten Welt freudig anerkennen die gesegneten Resultate im Gebiete des gläubigen Wirkens, welche unsere Thätigkeit hier im Lichte der Freiheit haben wird und haben muß. Groß ist die Aufgabe, welche uns nach dieser Richtung hin gestellt ist, sie fordert ernsten Willen, unerschütterliche Überzeugung und männlich entschlossene Thatkraft. Mag für einen Augenblick das heilige Streben verkannt werden, es kann nicht fehlen, das Bewußtsein muß bald in uns Allen erwachen, daß wir, das Israel Amerika's, dazu berufen sind, den alten Glauben also ins neue Leben einzuführen, daß jeder Widerspruch schwinde, daß die ewige Wahrheit die treue und verlässliche Führerin für uns werde auf den viel verschlungenen Pfaden, auf denen sich unser irdisches Wirken dahinzieht. Und jedes neue Gotteshaus, welches eine bedeutende Ge-

meinde repräsentirt, muß auf dem Grunde eines fortschrittlichen Strebens gebaut sein, muß helfen diese große Aufgabe zu fördern und zu lösen. Und darum sage ich, Euer heutiges Werk habe seine Bedeutung für das ganze Israel Amerika's und darum mahne ich Euch: Kehret Euer Herz daran vom heutigen Tag und fürderhin, daß dieses Gotteshaus im treuen Vereine mit den übrigen fortschrittlichen israelitischen Gotteshäusern dieses Landes unverdrossen, entschieden und begeistert arbeite an der Lösung der großen Aufgabe, den Glauben Israels zu erlösen aus den hemmenden Fesseln, und ihn in seiner ganzen Geistigkeit zur Anschauung und Herrschaft zu bringen, wie der Herr ihn beabsichtigt hat zum Heile für uns und die ganze Menschheit.

So möge denn Euer Herz gekehrt sein nach Frieden und frommer Strebsamkeit, nach würdiger Vertretung des Judenthums der Welt gegenüber, nach unermüdeter Entwicklung im Geiste des göttlichen Glaubens, dann wird dieses Euer Haus ruhen auf festem Grunde! Amen.

Rede,

gehalten zur Feier der Einweihung des Tempels der
Gemeinde Ahawath Chesed.

„Hebet Ihr Thore Euer Haupt! Deffnet Euch, ewige Pforten,
daß einziehe der König des Ruhmes!“

Wie lieblich schlägt dieser Freudenruf an Euer Ohr, welch jubelnden Wiederhall findet er in Euren Herzen, Ihr Männer und Frauen der Gemeinde Ahawath Chesed, heute, wo Ihr Euere fromme Opferwilligkeit gekrönt sehet mit dem Segen des Herrn. Mit welcher innigen Befriedigung höret Ihr diesen Ruf, Ihr treuen Leiter und Führer dieser Gemeinde, die Ihr besetzt und begeistert und anfeuertet zum Unternehmen dieses heiligen Werkes; und Ihr wackern Männer, in deren Hände die Ausführung desselben gelegt wurde. Was der Psalmist in Gottesbegeisterung einst gesungen, das habet Ihr in treuer Gottesbegeisterung geübt: „Nicht gönne ich Schlaf meinen Augen, nicht

Schlummer meinen Wimpern, bis nicht gefunden ist die Stätte dem Ewigen, hergerichtet die Wohnung dem Mächtigen Jakob.“ Wie der Säemann sorgfältig bewacht seine Saat vom ersten Keime bis zur vollen Reife der gesegneten Ernte, so habet Ihr in treuer Sorgfalt gewacht über diesen Bau, von der Legung des ersten Steines bis er nun vollendet das steht in seiner Herrlichkeit. Und nicht fehllicher harret der Wächter in der Nacht des Morgenrufes, als Euere Seele geharret hat auf diesen Ruf, das Signal der Vollendung Eueres Werkes. Und nun ist er da der freudige Tag, den wir vom Herrn erhoffet, da die Stunde, die uns versammelt in unserem neugegründeten Zion. Schwellend steigt der Sangegruß empor und Ihr, durchrieselt von Schauern der Heiligkeit, harret des Einzuges, denn der König der Ehren ziehet heran, Besitz zu nehmen von der Thronestätte, die Ihr ihm bereitet habt.

Ja, meine Freunde, werth ist dieser Ruf einer solchen Stunde und werth diese Stunde eines solchen Rufes! Die ganze Bedeutung unserer jetzigen Feier drängt sich in dem einen Satze zusammen: „Hebet Ihr Thore Euer Haupt! Oeffnet Euch, ewige Pforten, daß einziehe der König des Mußmes!“ Er ist das Signal des vollendeten Werkes, aber auch zugleich das Losungswort, der Weckruf zu einem neuen Werke, das mit dieser Stunde für uns beginnt; denn bei solchen Werken, wie das unsere, gilt das Wort: „Sie ziehen von Kraft zu Kraft und immer näher ihrem Gottes“. Ist die eine Stufe erreicht, dann heißt es unverdroßen weiter klimmen, bis die ganze Höhe ist erstiegen. Ist das Haus aus Stein und Mörtel in seiner strahlenden Schönheit erstanden, dann gilt es den geistigen Bau auszuführen, der das materielle Haus verkläre. Wenn wir diesen Pforten zurufen: „Oeffnet euch!“ dann ist das ein Zuruf an uns, die Pforten sind stumm und todt, das Todte kennt nicht Gott; was Leben, was Geist hat, erkennt ihn und verkehrt mit ihm; wir müssen ihn einführen den Herrn in sein Heiligtum, wenn wir wollen, daß er bei uns weile. Wir führen ihn ein in dieser Stunde, indem wir in unserem Herzen verspüren die Bedeutung des Werkes, das wir geschaffen mit unserer Hand. Wir weißen ein Gotteshaus; wir weißen ein israelitisches Gotteshaus; wir weißen ein amerikanisch-israelitisches Gotteshaus. Dies seien die Punkte unserer Festbetrachtung; dies seien die drei Pforten, durch welche heute bei uns einziehe Gott und seine Erkenntniß.

I.

Wir weißen ein Gotteshaus. Welch weittragendes Wort, welche Fülle von Ideen weckt es in uns, wie erhaben ist die Welt, die es uns erschließt!

In seinem Grundgedanken ist das Gotteshaus weniger die Erfindung einer bestimmten Religion und mehr das natürliche Erzeugniß des reinen Menschenthums; sein Schwerpunkt ist nicht in den Himmel, sondern in die Brust des Erdensohns zu verlegen; im Herzen ist sein Fundament, dort ruhen seine Säulen, von dort aus bauen sie sich hoch auf, bis sie als Kuppel den Himmel tragen. Es ist ein schwerer Irrthum, das Gotteshaus als die Ausgeburt einer künstlernden und deutelnden Theologie zu betrachten; Priesterwahn oder Priestertrug mag es an sich reißen, ihm Fesseln anlegen und es zum schnöden Dienste der Geistesknachtung mißbrauchen; das mag Jahre und Jahrhunderte dauern — immer aber wird das Gotteshaus der Bundesgenosse, sondern immer bleibt es der geschworene Feind alles dessen, was die höheren Anlagen des Menschen niederzuhalten, niederzudrücken strebt. Sein Bestehen schon ist eine Kriegserklärung gegen Wahn und Trug; langsam aber sicher sprengt es die Fesseln, zerreißt die Bande, befreit sich und macht frei, die es knechten sollte, und erfüllt in edler Größe seine hohe Sendung: den Menschengeist und das Menschenherz zu bilden. — Wie mag der heidnische Priester sich gefreut haben, wenn er seinen Tempel gefüllt sah mit opferpendenden Betenden, die anständig vor den Götzen lagen, die mit kindlichem Gemüthe dem kindischen Cultus zusahen und in dem Priester den Gott ihrer Götter verehrten; wie mag er sich froh die Hände gerieben haben: „Mein Weizen blüht; wie eifrig sie kommen, wie fromm sie beten, die Götter thronen sicher und ihre Priester können ruhig schlafen!“ — Die Verblendeten ahnten es nicht, daß ihr eigener Tempel den Kampf gegen sie führte; sie wußten nicht, was beten ist, sie ermaßen nicht die bildende Macht der Andacht. Kann man den Blick in sein eigenes Innere kehren, ohne allmälig zur Erkenntniß seiner edlern Natur zu gelangen? Kann der Mensch sich forschend in sich selbst versenken ohne jene wundervollen Quellen zu entdecken, die Gott ihm in seinem Herzen und in seinem Gehirne erschlossen hat? — בַּין הַחֹוֹחִים כְּשׁוֹשָׁנָה Wie die Rose zwischen Dornen, so

blühte selbst unter dem Gaukelspuck des Gözenthums und trotz diesem Gaukelspuck die Andacht auf, mit ihr die Selbsterkenntniß, und mit dieser verblich der Glanz der falschen Götter, mit ihr erwachte das Sehnen, das Streben und Ringen eine Macht zu verehren, die als höchstes Ideal gelten könne für das Erhabene und Edle, das der Mensch in seiner eigenen Natur findet. So kämpfte ihre eigene Verehrungsstätte gegen die falschen Götter, der Schleier des geheimnißvollen Bildes sank, wie der Mensch den Schleier von seinem eigenen Herzen lüftete; der Irrthum schwand, der Geist klärte sich; der Tempel wuchs, die Götter sanken.

Ihr Aufgeklärten, Ihr freien Denker, die Ihr Eure Brüder gerne heben möchtet im Denken und Fühlen, sie einsetzen möchtet in ihre geistigen Rechte, Ihr, sprechet nur ja nicht gegen Gotteshaus und Andachtstunden; seid Ihr, was zu sein Ihr vorgebet, dann habt Ihr keinen treuern Bundesgenossen in Eurem Werke, als das Gotteshaus; keinen wackeren Kämpfer als jene Stätte, die Alle einlädet, Alle auffordert und Alle anleitet durch Selbstveredlung mitzukämpfen den heiligen Kampf für die geistige Emanzipation der Menschheit. Das Gotteshaus ist nicht Sache der Confession, ist Sache des Menschenthums, und das erste bestimmende Moment seiner Heiligkeit ist die Andacht derer, die es betreten.

Die Idee, die ich da ausspreche, ist nicht die Erfindung des modernen, mit mächtiger Hand nivellirenden Liberalismus, sie ist, in ihrer ganzen Freiinnigkeit, das Eigenthum jenes uralten Liberalismus, den wir Israels Prophetenthum nennen. Sie ward ausgesprochen zu einer Zeit, wo noch das Gottesvolk in seinem Gottesstaate lebte, als die Berge die sich rings um Jerusalem hoben, noch die hohe Scheidewand bildeten zwischen ihm und den übrigen Völkern; sie ward ausgesprochen von einem Manne, der dem echten Gottesglauben und der wahren Gottesverehrung glühend das Wort redete: Maleachi sieht, wie der Tempeldienst zu Jerusalem verfällt, alle Andacht und Frömmigkeit schwindet, und wie ein Körper ohne Seele bleibt nur noch das tote Formenwesen zurück; dem Volke ist der Cultus eine Last und nicht eine Lust, die Priester üben ihn als Handwerk und nicht als Herzenswerk; das sieht der Prophet und in heiliger Entrüstung ruft er im Namen seines Gottes aus: „O, daß sich Einer unter Euch finde, der die Thore dieses Hauses zuschlösse! O, daß Ihr doch nicht vergeblich

Feuer auf meinem Altare brennen ließet; ich kann an Euch nicht Gefallen haben, was soll mir da Euer Weihgeschenk! Seht, vom Sonnenaufgang bis zum Niedergang ist groß mein Name unter den Völkern!" Nun war zu des Propheten Zeit Palästina an Gotteserkenntniß die Dase in der Wüste. Von Sonnenaufgang bis zum Niedergang war die übrige Menschheit noch mit Nacht bedeckt; ihre Götter waren Gözen, ihre Tempel Gözentempel, ihre Opfer Gözenopfer; und doch nennt der Prophet diese Gözentempel die Gottesstätten, diese Gözenopfer das reine Weihgeschenk und er sagt: „Groß ist mein Name unter ihnen, Ihr aber schließet zu die Pforten Eures Hauses und löschet aus das Feuer auf Eurem Altar!" Herrliches Wort; es drückt in seinem ganzen Umfange den Gedanken aus: Das Gotteshaus ist nicht Sache der Confession, ist Sache des Menschenthums; es lehrt uns mit Verehrung blicken auf jede Stätte, wo der Mensch seine Herzensandacht hinträgt; es lehrt uns, das Gotteshaus nur dann als solches betrachten, wenn das menschliche Gemüth die Weihe aussströmt über den Raum, der die Betenden umfasset. Dieses Wort lehrt uns die erste und nächste Bedingung zur Heiligung eines Andachtsortes: Wie die Sonne täglich neu ausscheint über die Erde, so muß innige Andacht immer neu weihen das Haus zur Gottesstätte. Und wenn wir in dieser Stunde sprechen: Dieser Raum sei geweiht zum Gotteshause! so ist die Bedeutung dieses Wortes keine andere als: Wir legen das feierliche Versprechen ab, nimmer wollen wir unsere weltliche Zerstreutheit hier hereinbringen, nimmer wollen wir in Gemüthsleere und Herzenskälte hier verweilen; dies sei uns die Stätte heiliger Sammlung, der Ort wo wir alle unsere irdischen Verhältnisse prüfend überschauen wollen, um dieselben so rein und geweiht zu gestalten, wie es entsprechend ist einem Wesen, das da geschaffen ist im Ebenbilde Gottes. Nimmer wollen wir diesen Raum so betreten, daß der Herr von uns spreche: „Wer doch die Thore dieses Hauses zuschließen wolle, ich habe nicht Gefallen an Euch! sondern immer sei unser Erscheinen durch das rechte Herz das wir mitbringen, das Weiheignal für dieses Haus: „Hebet ihr Thore Euer Haupt, öffnet Euch ewige Pforten, denn mit uns zieht ein der König der Ehren!"

II.

Und nicht nur weihen wir ein Gotteshaus, mehr noch, wir weihen ein israelitisches Gotteshaus. Wenn schon jene Stätten heilig sind, wo des Herzens Andacht gegen den Irrthum des Geistes den langen und schweren Kampf zu führen hat, wie erst jene Stätten, wo ein heller ungetrübter Geist dem Herzen vorleuchtet und es sicher führt die Bahn des Heils; wie erst jene Stätten wo die Thora, diese Magna Charta der Menschheit ruhet und harret, bis alle Welt ihrem Lichte den Blick erschließt! Brauche ich, zur Erklärung dieser Steigerung: „nicht nur ein Gotteshaus sondern ein israelitisches Gotteshaus“, mehr zu thun als hinzuweisen auf die erhabene Mission Israels; und kann ich dieser Mission einen innigeren und zutreffenderen Ausdruck verleihen, als die alten Lehrer es bereits gethan? Da lautet ein Vers der Heiligen Schrift: „Wenn eine Person sich versündigt, da sie gehört die Stimme der Beeidigung und war Zeuge, hat es gesehen, und weiß es und sagt es nicht aus, dann hat sie ihre Sünde zu büßen.“ In herrlicher Weise wird dieser Satz auf Israel bezogen: Uraltes Volk, das man Gottesvolk nennt, weil es das Volk der Menschheit ist, Euch, Euch betrifft dieses Wort; ihr habet gehört die Stimme der Beeidigung, Ihr wart die Ersten, die da eingeführt wurden in den Bund des Geistes; Ihr seid Zeugen, meine Zeugen, spricht Gott, daß ich bin; vor mir war Keiner und nach mir wird Keiner sein; Ihr habt gesehen, denn Euch ist das Geistesauge zuerst geöffnet worden zu schauen daß der ewige Urgeist ist Gott und Keiner sonst; Ihr wisset, denn Euch ward Gelegenheit zu erkennen und zu Gemüthe zu führen, daß sein ist das Reich, in den Höhen wie in den Tiefen. Wenn Ihr nicht hingehet und aussaget אֶת־גָּדוֹלָה בְּנֵי אֱלֹהִים wenn wenn Ihr nicht mein Wesen und meine Wahrheit unter den Völkern verbreitet, dann habet Ihr in schwerer Sündhaftigkeit Euren Beruf verfehlt! Aber es hat ihn niemals verfehlt, Israel ist diesem Berufe stets treu geblieben, denn unser Gotteshaus war stets die sprechende Mahnung zu dessen Erfüllung. Als das erste Gotteshaus in Israel erstand, da lagerte das Volk um seine vier Seiten und trug es treulich in seiner Mitte auf seinen Bügeln; denn mit diesem Hause war, nach dem Ausspruche der Alten, die ganze Welt — die Welt des Geistes — erstanden. Mit der Erschließung jenes Hauses erging an das Weltall der Ruf: Hebet Ihr Thore Euer Haupt, öffnet Euch

ewige Pforten, daß einziehe der König der Ehre!" Mehr noch jenes Haus gab die rechte Antwort auf die wichtige Frage: "Wer ist der König der Ehren? Der Ewige Zebaoth ist der König der Ehren!" Diese Frage und diese Antwort ist die Geschichte Deiner Gotteshäuser, und ist Deine eigene Geschichte, o Israel; Traten sie nicht an Dich heran all die Elemente, wie sie der Strom der Gegebenheiten an die Oberfläche brachte, preßten sie Dir nicht mit gewaltiger Wucht immer dieselbe Frage auf? Andere haben ein Symbol und verehren dieses Symbol als Zeichen dessen, was ihr Gott für sie gelitten. Wir können das Fragezeichen nach den wenigen Worten: Wer ist der König der Ehren? als das Symbol dessen betrachten, was wir für unsern Gott gelitten; denn dieses Fragezeichen hackte sich oft tief ein in unser Herz und ließ den hellen Blutstrom daraus hervorschießen, und jeder Tropfen desselben war immer nur die Besiegelung der einen unveränderlichen Antwort: Der Ewige Zebaoth, er ist der König der Ehren! Wenn das Heidenthum seine Legionen ins Feld stellte, um ein harmloses betriebsames Volk zu vernichten und sein Heilighum zu stören, um was Anderes handelte es sich da, als um die Beantwortung dieser Frage! Wenn der raffinirte Wahnsäinner Jahrhunderie seine Scheiterhaufen und Marterwerkzeuge ins Feld stellte und treue nützliche Bürger aus einer schönen theuer gewordenen Heimath jagte, um was Anderes handelte es sich da, als um dieselbe Frage! Und wenn bis ins letzte Jahrhundert herauf unsere Väter rechtlos geächtet, gehaft und verfolgt waren, dann möhrt Euch nur nicht ab nach Gründen und Ursachen zu suchen; da gab es nur einen Grund, nur eine Ursache, alle Gluthstrahlen des Hasses ließen in dem einen Brennpunkte zusammen: Wer ist der König der Ehren?

Sie aber versündigten nicht ihre Seele durch Abtrünnigkeit vom Bewußtsein ihrer Seele, sie konnten den Bund mit Gott nicht lassen, denn es war ja der Bund des Menschen mit dem Menschenthume, der Bund des Geistes mit der Ewigkeit; sie konnten ihr Zeugniß nicht unterdrücken, denn ihnen war unverwischbar eingeprägt das heilige Gottessiegel, die Wahrheit! Was sie erschauet, was sie erkannt, sie konnten es nimmer verleugnen, denn theurer war ihnen diese Erkenntniß als irdisch Gut und irdisch Leben; sie wollten lieber schuldig sein vor Menschen als schuldig vor Gott, der

sie gesendet, und so gingen sie denn hin und kündeten und gaben hin für diese Kunde Leben, Heimath, Recht und Alles, was dem Menschen die Erde theuer macht; die Welt war ihnen eine Wüste, und in dieser großen und furchtbaren Wüste hatten sie wieder nichts als ihr Gotteszelt, das war ihr Leben, ihre Heimath, ihr Recht; um dieses schaarten sie sich, dieses nahmen sie in ihre Mitte, das trugen sie und von dem wurden sie getragen, und freudig zogen sie den freudenlosen Weg, denn noch immer tönte es mit lauter Gottesstimme aus ihrem Heilighume der Welt entgegen: „Weiche Finsterniß, daß heranziehe das Licht; weiche Wahn, daß heranziehe die Wahrheit; weichet ihr falschen Götter unter jeder Gestalt, denn es nahet der König der Ehren! Wer ist der König der Ehren: Der ewige Urgeist, der Allbeherrcher, der Allheilige und Allheilige, Er ist der König der Ehren! Dies die Eine Antwort, das Eine Bekennenntniß für immer! — Alle Ströme fließen ins Meer, alle Gotteshäuser in Israel empfangen ihre Heiligkeit, indem sie den Unendlichen heiligen, und dieser uralten Zeugenschaft, dieser ungetrübten Gotteskunde sei auch du geweicht, Raum unserer Andacht. Dein höchster Schmuck und deine höchste Zier bleibe stets das unverfälschte, echte, welterlösende Bekennenntniß:

י' צבאות הוּא מלך הַכְבוֹד סלה

III.

Und endlich, meine Geliebten, wir weißen ein amerikanisch israelisches Gotteshaus! Wie die Pflanze der Luft und des Lichts bedarf zu ihrem Gedeihen, so bedarf der Glaube Israels der Freiheit zu seinem Wachsthum, zu seiner Blüthe. Darum war auch die Einleitung zu dem großen Offenbarungswerke das große Befreiungswerk in Egypten, darum brach der Herr zuerst die Fesseln des Leibes, ehe er die Bande des Geistes sprengte, denn **לְרוֹת הַלְוָת** **לְרוֹת הַלְוָת**, Geistesfreiheit und Schwungkräftigkeit, edles Bewußtsein des Selbstbestimmungsrechts, das sind die Güter, die unser Glaube dem Geiste bietet. Um diese zu verstehen und zu würdigen, bedarf es eines freien, selbstständigen, schwungkräftigen Mannes! Ueber die Kette hinaus aber reicht selten der Sinn des Sklaven; gebt ihm die Freiheit, und wie der entfesselte Adler anfangs sich langsam und schwer erhebt, dann aber die Schwingen

spannt, die Lüfte durchschneidet und hoch empor zu den Wolken segelt, so gewinnt die Seele des Besreiten, anfangs allmälig, und endlich ganz und voll, die Flugkraft wieder; aber die Kette muß gebrochen werden, sonst höret Ihr selbst im tiefsten Gedanken des Gefangenen das Gerassel seiner Kette nachtönen. Den treffenden Beleg für diese Wahrheit liefert uns Israel. Wir sprachen mit voller Würdigung, mit Hochachtung und Begeisterung, wie die Vorfahren zu allen Zeiten treu blieben ihrem Berufe! Wie der Wechsel von Licht und Finsterniß in ihrem Geschick sie nimmer wankend machen konnte in ihrem Bekenntnisse und doch können wir uns nicht verschließen den großen Unterschied wahrzunehmen, der da obwaltet im gläubigen Geiste Israels zu Zeiten des Drucks und zu Zeiten der Freiheit. Die Selbstständigkeit, die Freiheit im eigenen Lande erzog ihnen Männer, aus deren jedem Worte der Schall der herrlichen Freiheitsposaune durchtönt, sie wollen Israel groß und nicht kleinlich im Glauben. „Hochgelobt sei der Herr, weit hinaus über die Grenzen Israels“ das war ihr leitender Gedanke; sie erkannten das Menschheiterlösende und Geistbefreiende im Worte des Herrn und sie sahen voraus, daß eine Zeit kommen wird, wo alle Völker sprechen werden: Haus Jakobs, kommt und lasset uns gemeinsam wallen im Lichte des Herrn! Sie baueten, die trefflichen Baumeister, und in dem prophetischen Schriftthume hinterließen sie uns den herrlichen, hohen und lichten Dom, in dem sich einst die Menschheit begegnen und verbrüdern wird. — Die Selbstständigkeit ward gebrochen, die Freiheit geraubt, des Römers Bande umwandten Judäa's Leib, auch da hatte Israel seine großen glaubenstreuen und geistesstarken Männer, aber nicht die Freiheitsposaune, sondern das Kettengerassel tönte durch jedes ihrer Worte. Auch sie verarbeiteten die hohen Wahrheiten der Gotteslehre, aber nicht mehr zu weiten, welt- und menschheitumspannenden Kreisen, sondern sie gestalteten sich als Kette um den Leib, oder besser um den Geist des Judenthums, das Abbild der Kette, die sie trugen. Auch sie bauten, bauten aus trefflichem Material, aber ihr Bau ist eine Ringmauer, hoch und stark genug den Feind abzuhalten, aber nicht hell und licht genug, den Freund zu empfangen. Den Abstand zwischen Prophetismus und Talmudismus erklärt ihr Euch am Besten durch den Abstand zwischen Freiheit und Knechtshaft. Die selbe Erscheinung bewahrt sich Jahrhunderte später. In Spanien,

bevor der Schwefelregen des Fanatismus den Sinn dieses Landes verkehrte, blühete Israel im Lichte der Freiheit und Gleichberechtigung, und siehe da, der Geist, der sich dort entwickelte, war ein Geist des Prophetenthums; religiöses Denken, religiöses Lied wurden dort zur herrlichen Frucht gezeitigt. In Frankreich und Deutschland, wo zur selben Zeit Israel gedrückt und verfolgt wurde, da wurden an die Kette Ketten geschmiedet, auf die Ringmauer Thürmlein gebaut — die Halacha fand da ihre eifrige Pflege! — — Der zweite Jesaja wußte es, wie wichtig das Element der Freiheit für die gläubige Entwicklung Israels ist, und er nennt den heilnisch en König, der ihm diese Freiheit wieder giebt, den 'מֶלֶךְ מִשְׁרָחַ' den Messias des Ewigen, denn wer den Menschen Freiheit bringt, der ist der Messias des Herrn. Und können wir nicht, geliebte Freunde, mit gleichem Rechte dieses Land den Boten Gottes nennen? Hat sich uns nicht hier eine liebende Heimath aufgethan, die uns mütterlich aufnahm, als noch der größte Theil der Erde uns stiefmütterlich verstieß. Denkt an eines jener trüben finstern Gotteshäuser aus der ältern Zeit, wie ihr sie noch drüben in der alten Heimath findet, deren Bau schon zu sagen schien: כַּפֵּעַת קָרָא תְּקַנֵּה "Aus den Tiefen rufe ich dich, o Gott!", deren düstere feuchte Mauern die Klage unseres Volkes emporzuweinen schienen zum Himmel, und vergleicht es mit diesem trauten, heitern, schutzessichern Raume, den wir eben zum Gotteshause weihen, und Ihr habt das Bild dessen, was Israel war, ehe dieses Land ihm eine Heimath bot, und was es hier geworden. Ich will nicht sprechen, wie vieles dieses Land für das Aufblühen unseres materiellen Wohlstandes gethan; die Zeit, die mir zugemessen, ist nahezu erschöpft, und wie vieles wäre da aufzuzählen; was ich aber hier betonen und hervorheben will, ist dies Eine: Seit Israel seine erste Heimath verlassen, hat es noch nie ein Land betreten, das ihm so heimathlich verwandt, das ihm im Berufe so wahlverwandt gewesen, als Amerika. Dieses Land möchte ich das Israel der Politik, und Israel möchte ich das Amerika des Geistes nennen. Du großes Land bist für die Menschheit der Herold politischer Freiheit, wir die Boten der geistigen. Was wir Beide feiern ist Freiheit; unser Peßachfest, an dessen Schwelle wir eben stehen, weihet uns zum Volke der Freiheit für alle Zeit, und heute vor 97 Jahren kämpfest Du die erste deiner Unabhängigkeitschlachten, welche wieder ein-

führte die Freiheit in die Welt. Deine Erinnerungen sind unsere Erinnerungen; und gesegnet sei das Andenken derer, die da bluteten, die da fielen, sie bluteten und fielen für das Heil der Menschheit! Wisset ihr nun, was ich damit sagen will: Wir weißen ein amerikanisch israelitisches Gotteshaus? Wie der ältere Dichter von unserer uralten Heimath sang, so möchte ich von dieser unserer neuen Heimath sprechen *אָזְמָנוֹת נִשְׁמָוֹת כַּי* der Seele Leben ist uns die Lust dieses Landes; in deiner Lust gedeiht unser Glaube, in deiner Lust streift er ab die Ketten, die Denkmale der Knechtschaftszeit, und wacht heran zum großen welterlösenden Gedanken, wie ihn die Propheten dachten.

Lasset uns brechen die Ketten und Kettlein, und statt der Ringmauern mit ihren Thürmlein, lasset ihn uns hoch aufrichten den lichten Dom, der die Ueberschrift trägt: „Denn Mein Haus soll ein Bethaus sein für alle Völker“. Lasset uns mit Macht erschließen die Pforten dieses Domes: „Daß einziehe der König des Ruhmes!“

Trauer Rede

über

Dr. Eduard Lasker.

Gehalten im Tempel Emanuel, N. Y., am 10 Januar, 1883.

Es ruft uns die Stunde in ihrer ernsten, trauervollen Bedeutung zur Vollziehung einer der höchsten und heiligsten Pflichten, die dem geistbegabten Wesen, dem Menschen, obliegen. Sie ruft uns zur Anerkennung der Menschentugend, zur Würdigung der MenschengröÙe, zur ernsten Beschauung der Verwirklichung des Ideals eines Mannes wie er sein soll; denn dieses ist Inhalt und Bedeutung der Trauerfeier über einen Mann, wie Dr. Eduard Lasker, dessen abgeschlossenes Leben ein reiches Lehrbuch der Menschentugend, in allen ihren Abstufungen, bildet.

Es ist ein Unterschied zwischen den Thränen, die der Einzelne seinem verlorenen Theuren nachweint, und jenen Thränen, wie sie ein Stamm, eine Nation oder die ganze Menschheit vergießt, wenn

einer ihrer Propheten, gleichsam im feurigen Gespann des Geistes, aus dem Kreise seines gesegneten Wirkens zu jener Höhe entrückt wird, die den Ueberlebenden nur durch geistige Anschauung, durch Erinnerung erreichbar ist. In beiden Fällen spiegelt sich wohl das Bild des Betrauerten in der Schmerzensperle, die dem Auge entquillt; aber im ersten Falle ist es der persönliche Schmerz, der das Bild des Dahingeschiedenen läutert und verklärt; im zweiten Falle ist es, umgekehrt, das strahlende Lichtbild des Betrauerten, welches den Schmerz adelt und zur Volkstugend verkärt. Im ersten Falle möchte der Trauernde sein ganzes Selbst dem Verlorenen nachsenden; im zweiten Falle steht der Stamm, die Nation, die Menschheit, wie ein Elijcha da; ernst und gedankenvoll, dem Dahinziehenden Elijahu nachblickend und nachbetend: „O, daß doch Dein Geist zwiefach bei uns bliebe!“

Weltgeschichtlich, wie die Bedeutung von Eduard Lasker's Leben war, ist weltumfassend auch die Trauer über sein allzufrühes Hinscheiden. Hier, in der Andachtsstätte der ersten und größten Gemeinde seiner Konfessionsgenossen in der neuen Welt, steht aufgebahrt sein Sarg, aber, über Meere und Konfessionen hinweg, reihen sich die Völkergruppen mit uns um diesen Sarg. Die Freunde der Volksfreiheit und des Rechts, aus allen Nationen, wohin sein Name und die Kunde seines Wirkens gedrungen, — und wo kannte, wo nannte man ihn nicht mit Liebe und Hochachtung? — sie Alle sind mit uns verbündert in unserm Schmerze über sein frühes Hinscheiden. Die ganze Menschheit ist sein Leidtragender; denn in ihm verlor sie den begeisterten, machtvollen Propheten der großen, völkerverlösenden Prinzipien.

Die Genien, die ihn durch's Leben führten, sie stehen trauernd an seiner Bahre. Selten haben sie sich so vereint getroffen. Selten haben sie einen Schützling gefunden, der es so verstand, aus den einzelnen Strahlen die sie boten, die Tugendkrone für sein begnadetes Haupt zu flechten.

Die Bescheidenheit beugt tief ihr Haupt und seufzt: „Hier habe ich im Tempel wahrer menschlicher Größe gethront; in ihm ist mir ein Heiligtum zerstört!“ Die Gemüthsinnigkeit ruft voll Weh: „Ein schlichteres, biedereres und kindlicheres Herz als das Seine, hat nie und nimmer geschlagen, — ach, daß es so frühe stille stand!“ Die Weltweisheit legt bekümmert ihre müitterliche

Hand auf seine hohe, edle, nunmehr kalte Stirn: „Meister der Lichtgedanken, in dir geht mir ein treuer Jünger und den Menschen ein weiser Lehrmeister verloren!“ Der Patriotismus senkt sein stolzes Banner: „Einen treuen Sohn seines Vaterlandes, einen opferwilligeren, mutigeren und ausdauernderen Kämpfer für den wahren Ruhm und das wahre Heil seiner Heimath, hat es nicht gegeben. Er fiel ein Opfer im heiligen Dienste. Unter den Besten und Edelsten des deutschen Vaterlandes wird immer sein Name glorreich glänzen!“ Und die Philanthropie, sie blickt in inniger Liebe auf die im Tode noch so milden und so lieblichen Züge des Schlummernden nieder: „So viel Selbst und so wenig Selbstsucht! Solch' reiche Begabung, hingegaben für den einzigen Zweck, die Menschen zu beglücken! Schlummere sanft! Wird einst das erhabene Ziel erreicht, das du so aufopfernd angestrebt, dann wird die glücklichere Menschheit dich unter ihren größten Wohlthätern nennen und preisen!“

Ja, er, dessen Verlust wir so tief betrauern, er war das Ideal des Mannes, wie er sein soll. Wir haben gehört, wie der Sänger des Alterthums dieses Ideal so kurz und klar, so voll und wahr beschreibt: „Wer darf hinan den Gottesberg? Wer darf stehen an heiliger Stätte? Wer rein an Händen und lauter am Herzen; wer der Falschheit seine Seele nie zugeneigt, und wer dem Truge niemals zugeschworen.“ Und wir haben auch gehört die Klänge jenes Trauerliedes, das sich dem schmerzgeprästen Herzen Deutschlands entrang, als die schwere Kunde vom plötzlichen Tode seines großen Patrioten hinüber kam. Da lautet die lapidarische Beschreibung seiner Persönlichkeit:

Zu mächt'gem Arm Welch' reine Hand!
Welch' treue Brust für's Vaterland!
So stand ein Held er im Gefecht,
Für Wahrheit, Freiheit, und für Recht!

Diese Aehnlichkeit zwischen dem alten Psalm und dem jungen Trauerliede ist nicht eine zufällige; sie ist in dem unveränderlichen Gesetze der höheren Moral begründet: schwer ist schon in den Niederungen, in den engern und bescheideneren Kreisen des Lebens, für den Menschen, sich die Grundbedingungen seines Werthes und seiner Würde stets ungeschmälert zu bewahren. Je höher hinan es

geht, je weiter der Kreis des Wirkens sich dehnt, desto komplizirter werden die Elemente, desto größer werden die Konflikte, desto glänzender und lockender werden die Versuchungen und desto schwerer wird es darum, auch diese Aufgabe zu lösen! Einer der bedeutendsten Arbeiter im wichtigsten Kreise des menschlichen Schaffens, unaufhörlich umlagert von Konflikten und Verlockungen, gelang es dennoch unserem großen Vertrauerten den Gottesberg der menschlichen Größe hinanzuklimmen, rein an Händen, lauter am Herzen, den mächtigen Geist stets unverrückbar auf Wahrheit und Recht gerichtet; das machte Eduard Lasker, den Staatsmann und Gesetzgeber des neunzehnten Jahrhunderts zur Verwirklichung des uralten, edeln Mannesideals; und das machte Eduard Lasker, den treuen Sohn des alten Bundes, für Diejenigen die noch daran zweifeln, zum leuchtenden Beweise, daß der Geist des heiligen Schriftthums seines Stammes Menschen erziehen will und zu erziehen vermag, die Zierde und Segen sind für alle Länder und für alle Zeiten.

Und nun ist er heimgegangen.

Wäre von drüben herüber zu uns die Kunde von Dr. Lasker's Tode gelangt, sie hätte nicht verfehlt, ihren tiefen und mächtigen Eindruck zu machen. Das amerikanische Volk im Allgemeinen, das die Größe gerne würdigt, wo es sie findet, hätte in ihm den Heimgang eines großen Mannes bedauert; die Deutschen in Amerika, sie hätten in ihm den Verlust eines liberalen Gesetzgebers, eines treuen Patrioten betrauert; und wir, seine Glaubensbrüder in diesem Lande, hätten es sicherlich tief und schmerzlich empfunden, daß Israel in ihm einen seiner würdigsten Vertreter verloren habe, der stets im heiligen Zorn und mit mächtigem Arme jede Verunglimpfung abwies, von welcher Seite sie auch auf seinen Stamm gezielt sein möchte. Aber bei aller Würdigung des großen Mannes, wären doch die zarteren Seiten der persönlichen Freundschaft und Liebe weniger berührt geblieben. Anders ist's, wie es nun gekommen. Er kam zu uns herüber, und Kommen und die Herzen erobern, war für ihn ein und dasselbe. Wir sahen ihn in seiner Bescheidenheit und Liebenswürdigkeit und wir sagten uns: „Welch ein Riesengeist muß der sein, der bei solcher Anspruchslosigkeit in solchen Kreisen sich solche Gestaltung zu verschaffen wußte. Es war uns gegönnt in seiner schönen Seele zu lesen. Unverlöschlich ist der Eindruck, den

seine erhabene Persönlichkeit auf uns machte; unvergesslich jedes Wort, das er in unseren Versammlungen sprach. Und wie sein Erscheinen zauberhaft auf uns gewirkt, so verfehlten auch dieses Land und seine Bewohner den Eindruck nicht auf sein empfängliches Herz: der große Fortschritt im Erziehungswesen, der ausgesprochene Rechts- und Wohlthätigkeitsinn, den er hier im Volke fand, die Schwung- und Thatkraft in allen Kreisen, sie erfüllten ihn mit begeisterter Freude. Die Schätze der neuen Erfahrungen, die er hier gesammelt, er wollte sie heimbringen; auf ihrer Grundlage wollte er ein engeres und innigeres Verhältniß zwischen seiner und unserer Heimath herbeiführen. Ein höherer Wille hat es anders gewollt. Statt die zwei Länder durch lebendigen Verkehr zu vereinen, vereint er sie nun in der tiefen Trauer über seinen frühen Tod! Wir bereiteten uns, ihm den Freudenpokal zum Abschiedsgruß für eine glückliche Reise in seine Heimath zu kredenzen, und uns ist nun der Schmerzensbecher des letzten Abschieds von ihm beschieden. Er starb in unseren Armen. Und so ist es nicht nur der große Mann, dem wir in ehrfurchtvoller Trauer nachbeten: „O, daß doch dein Geist zweifach bei uns bleibe!“ Es ist nunmehr auch der treue, liebgewonnene Freund, den wir, im Vereine mit seinem wackern Bruder, brüderlich beweinen.

So fahr' denn hin, edler Mann. Möge deine Asche sicher gleiten über's Meer, um die sanfte Ruhe zu finden im müitterlichen Schooße des fernen Heimathlandes. Deine reine Seele nimmt der Herr auf zu ewigen Wonnen. Mögen Reiche wanken und Throne stürzen, was du gewollt und gewirkt, wird schaffend weiter leben, als ein Segenskeim für alle Zeiten!

Das Schlußfest,
die Rekapitulation.*)

Berehrte Andächtige! Am heutigen Sabbatthe versammelt uns auch das Uzerethfest, um die Reihe unserer Feste, die der Tischri-Monat uns brachte, würdig abzuschließen. Die Bedeutung dieses Tages und sein Zweck ist von den Alten vielfach gesucht und ermittelt worden. Sie legen den Schwerpunkt in die Thatstätte, daß Israel so schon an diesen Tagen in der Hauptstadt des Landes ver-

sammelte war, daß sie so gemeinsam und brüderlich in dem reinen Gedanken der Heiligung vor Gott vereint waren, daß ihr himmlischer Vater freudenvoll von ihnen sagte: **הנה מה טוב ומה נעים** „Wie schön und wie lieblich ist's, wenn Brüder so gemeinsam miteinander weilen. Und um seinen Kindern den Beweis zu liefern, wie angenehm und wohlgefällig ihm ihr Zusammenleben und Zusammenwirken in Weih und Frömmigkeit ist, bittet er sie und trägt er ihnen auf: „Bleibet noch einen Tag so bei mir, denn es erfreut mein Vaterherz Euch so zu sehen.“ Ja Alles, was wir aus der Schrift am heutigen Tage lesen, athmet diese Gnade und dieses Wohlgefallen. Da ist der herrliche Segen des ersten der Propheten an Israel vor seinem Scheiden! Da ist dann der Segen des weisesten der Menschen, des Friedens-Königs Salomo, den er über's Volk sprach, als sein Weihewerk „das heilige Haus“ vollendet war. Diese wenigen Sätze sind so tieffinnig und seelenvoll, daß sie niemals ihren Eindruck verfehlten, und als ich diesmal wieder mit andächtiger Bewunderung ihren reichen Inhalt las, da brachten sie mir zum Dank für meine ernste Betrachtung einen neuen Gedanken, der mich über den eigentlichen Zweck und über die volle Bedeutung des räthelhaften Azereth festes vollständig aufklärte. An der Hand dieses Segens, Vers um Vers, repräsentirt sich uns dieser Tag als ein inhalstreiches Compendium, als die weise Zusammenfassung des Wichtigsten und Besten, das die vorangegangenen Feste uns brachten, als das **נסמך דבר הכל סוף** Der Schluß, der den Schlüssel zu Allem bietet, der uns lehrt **את אלהים ראה ואת מצותו שמר** wie wir Gott ehren, wie wir sein Gebot zu erfüllen haben **כ כי וה כל הארץ** und wie in wahrer Gottesverehrung der ganze, wahre Mensch sich zeigt.

1. Es liegt manchmal in einer Wendung eines Satzes viel Belehrendes und wenn diese Wendung auch den Schein eines leichten Witzes hat. Der Psalmist, um die Trefflichkeit der Gotteslehre hervorzuheben, sagt: **פֶתַח דְבָרִים יָירֵבֶן מִבֵּין פְהָאִים** Das wird gewöhnlich übersetzt: „Der Eingang Deines Wortes erleuchtet, macht vernünftig den Einfältigen.“ Man übersetzt so, weil **פֶתַח** „Thür“, Eingang heißt, und man bezeichnet damit den Anfang, wo aber bleibt das Ende? Wie mancher hat das Licht am Eingange empfangen, und bei den weiteren Schritten im Leben hat sich dieses Licht verdunkelt und er hat die guten Lehren

einer frommen Jugend vergessen, so sehr daß er dann all' die Weisheit und erhabene Vernunft dieser Lehren für nichts weiter hält, als für die Einfalt der Kinderzeit, die er dann im späteren Alter beschreibt. Es wäre also nicht genügend, wenn der Eingang des Gotteswortes Licht spendete, es muß so auch mit dem Ausgang sein. Und ich glaube das Wort תְּהִרֵת „Thüre“ schließt Beide in sich. Zu des Psalmisten Zeit war es wahrscheinlich schon so, wie es heutzutage unter uns ist. Mit den Besuchen des Freundes beim Freund geht es so. Man kommt, sitzt und spricht, will gehen, sitzt noch und spricht noch; man geht und spricht, bleibt an der Thüre stehen und spricht erst recht; und man hat sich noch so viel zu sagen, daß man über das Gespräch an der Thüre die Unterhaltung während des eigentlichen Besuchs vergißt, und es dauert vielleicht nicht länger als bis man die Stufen zur Strafe hinuntergegangen und Alles ist vergessen. Die Methode der Lehre ist verschieden. Sie lehrt dasselbe beim Eintritte, sie erklärt es Dir so lange als Du bei ihr weilst, und wenn Du bereit bist, aus ihren heiligen Hallen hinauszutreten ins Leben, da an der Schwelle noch erleuchtet Dich ihr Wort. Sie wiederholt Dir das Gesagte und waffnet Dich mit Widerstand gegen Alles, was Dich ihre Lehren vergessen machen könnte. Immer dasselbe, und hat sie nichts Neues uns zu künden? Man klagt manchmal über die Läntönigkeit in den Lehren der Moral; man darf es drehen wie man will, es kommt doch immer auf dasselbe heraus; ich gestehe, es ist so und es soll auch so sein, wäre dem nicht so, dann wären auch die Lehren des Glaubens vergeblich: Wie jener sagte, warum schreit man bei לְאַרְשֵׁי יְהָוָה 'R. 'אַרְשֵׁי יְהָוָה Der andere antwortete: Du hast nur einen Gott und den vergißt du so leicht, Wie soll man da nicht לְאַרְשֵׁי יְהָוָה ausrufen! Die menschliche Natur ist aus einigen Grundzügen zusammengesetzt, deren sind wenige, aber in den verschiedenen Combinationen machen sie eine solche Verschiedenheit unter den Menschen, daß man sagen kann: „Tausend Menschen, tausend Naturen.“ Das Sonderbare ist, wenn man es versteht, die Combination recht aufzulösen, reduziren sich wieder die je verschiedenen Naturen zu einem Menschen, und man kann sagen: Mensch bleibt Mensch. Dieselben wenigen Grundzüge, dieselbe Möglichkeit unendlicher Combination bei Allen. Die Glaubenslehre ist die Tugendlchre oder die Anweisung, wie wir die wenigen Grundzüge unserer menschlichen Natur combiniren sollen,

so daß aus dieser Combination immer Gutes und Segenvolles für uns und Andere hervorgehe. Das Material, das sie dazu braucht, ist einfach, und die Methode ist auf die Millionen der Erdenkinder in allen ihren Lagen berechnet; sie zeigt, wie die Grundzüge, die das Wesen des Menschen ausmachen, in einem Wesen zu finden sind, das höher ist denn alle übrigen Wesen. Sie zeigt, wie in diesem höchsten Wesen diese Eigenschaften in dem unendlichen Verhältnisse zum großen Universum sich so combiniren, daß überall Weisheit, Gerechtigkeit, Liebe und Barmherzigkeit zum Vorschein kommen; und sie lehrt jeden von uns: Gehe hin, verarbeite Deine Fähigkeiten nach diesem höchsten Vorbilde, dann bist Du sicher unter allen Combinationen den unfehlbaren Weg der menschlichen Tugend und Heiligkeit zu gehen. Bei diesem Stoff und bei dieser Methode kann es ja nicht Anders sein, als daß Alles wieder auf dasselbe herauskommt. Aber dieses Eine, wie entscheidend ist es für Alles, was Du thun kannst und was Dich betreffen kann, und dieses Eine, wenn Du es vergißt, wie verhängnißvoll für Dich und Deine Bestimmung. Die tausende von Combinationen, die Dein Leben ausmachen, können Dich nicht belehren und aufklären; sie verwirren Dich. Das Eine ist die Antwort, die Aufklärung, die Lösung des großen Räthsels Menschenleben genannt. Ja, die Lehren Deines Glaubens, sie sind immer dasselbe, sie kommen immer auf Eins heraus, wie anders סוף דבר ידו יהים לאן לא Sie erziehen den Menschen für Gott und dadurch erziehen sie den Menschen für sich selbst.

2. Wie schön spiegeln sich die herrlichen Gedanken, die uns vom Laufe unserer heiligen Tage gebracht wurden in diesem salomonischen Schlußgebete wieder. Immer dasselbe und doch so neu, immer das Eine und doch so verschieden: Das herzliche Freundeswort beim Scheiden, das sich so tief unserem Gedächtnisse einprägt. Da war es der erste Tischi-Tag, der uns ein Engelpaar vorführte, als die treuen Begleiter, die uns schützend zur Seite stehen auf unserem Lebenswege. Wir sprachen damals davon, wie schmal der Streifen ist, den wir Gegenwart nennen, wie unermeßlich zu beiden Seiten hin sich Vergangenheit und Zukunft dehnen, wie wir nur dann sicher fortkommen, wenn wir uns stützend an Beide lehnen. Erinnerung und Hoffnung waren das Lösungs-

wort des Tages, sie waren die treuen Boten, die mit uns gehen sollten, deren Dienst nicht früher endet, bis sie nicht am ersten Tag des nächsten Jahres durch neue Führer abgelöst werden. Beim Scheiden heut' ist es die erste Sorge unseres Freundes, der uns das Geleite zur Thür giebt, uns zu mahnen: „Du gehst, vergiß an Deine getreuen Führer nicht — der erste ist, ברוך ר' אשר נתן מנוחה לעמו Die Erinnerung, die dankbare Erinnerung an die Vergangenheit לא נפל דבר אחד מכל דבר ביד משה עבדך da ist auch nicht ein Wort von seiner guten Verheißung weggefallen, wie er es verkündet durch seinen Diener Moses. Hier ist nicht nur die Mahnung, hier ist auch die nachträgliche Belehrung, welches die rechte Erinnerung ist, die wir festhalten sollen. Manche machen es mit ihren Erinnerungen, wie es jener Mann mit seinem Schatz machte — er wollte ihn an einem sicherem Orte eingraben auf einer weiten Fläche, wo ihn keiner finden konnte; er selbst machte sich ein Zeichen. Die ganze Fläche war von der Sonne beschienen, nur die eine Stelle war umschattet, an der schattigen Stelle vergrub er seinen Schatz; die Sonne aber ging ihren Lauf, und der Schatten wechselte unaufhaltlich, und als der Mann seinen Schatz zu suchen kam, da konnte er ihn zwischen Sonnen- und Schattenwechsel selber nicht mehr finden. So geht's mit unseren Erinnerungen. Wir häufen sie auf und zwischen Sonnen- und Schattenwechsel gehen sie uns verloren, ברוך ר' קניips' Deine Erinnerungen an Gott und Du hast Dir ein sicheres Zeichen gemacht. Deine Vergangenheit wird für Dich eine Fundgrube, die Dir reiche Schätze bietet. Der zweite Satz drückt die Hoffnung aus im edelsten Sinne, wie der Mensch sie hegen kann. יחי ר' אללזנו עמננו אל ישבנו ואל יטשנו „Der ewige Gott sei mit uns, Er verlasse, Er verwerfe uns nicht.“ Das ist wieder eine sehr richtige und tiefe Anweisung. Was machen wir aus unseren Hoffnungen und was machen unsere Hoffnungen aus uns? Ein König sprach einst zu seinem Baumeister: „Kannst du mir nicht ein stolzes Schloß in der Luft bauen, dann ist dein Leben verwirkt. —

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* Dies ist die letzte Rebe des Verbliebenen, die zu vollenden und zu sprechen ihm nicht mehr gegönnt war.

Sermons.

(From "THE NEW YORK HERALD".)

The Difference between Will and Desire in Religion.

May 25, 1873.

"Fear not, for those that be with us are
more than they that are with them."

II. Kings VI., 16.

THIS was the answer of Elisha to his trembling and fearful servant, when the latter announced that the Syrian host had the city surrounded, intent upon the capture of the prophet who had revealed their secrets to the King of Israel. "Alas, my master!" said the servant, "what shall we do?" The servant saw only the hosts of the enemy, but his eyes were blinded so that he could not see the celestial army who camped round about the prophet and covered the hillside with their companies. It seems from the narrative that the servant doubted the words of Elisha, for the prophet had to pray that the Lord would open his eyes that he might see the

HOSTS OF THE LORD CAMPED AROUND

him. I would not undertake to explain the miraculous features of this narrative. All such efforts to reduce the miracles of the Scriptures to the mere consequences of natural causes are vain and unprofitable. It conduces much more to our spiritual welfare to investigate the sound moral kernel of truth enveloped in the pithy saying of the prophet —more are they that be with us than they that be with them. All moral defects under which we labor are the fruits of weakness and mental incapacity to resist; and this incapacity exists so long as our eyes are opened to see only the strength of the enemy that we may have to combat. But as

soon as our eyes are opened to see the hosts which the Lord has commissioned to help us, the power of resistance is increased a thousand-fold. The will is aroused and we can only rely upon the force of our moral powers. The will is the test of man's strength and worth. And yet nothing is more common than for men to confound two widely different perceptions—

THE WILL AND THE DESIRE.

There is as great a distance between them as there is between strength and weakness. The will takes the inchoate wish and desire and moves them into the completest results, while the wish, independent of the will, is ever grasping after the shadow and losing the substance. The desire is a child of the heart, furnished with wings, with which it is perpetually soaring above the earth, and building its castles in the air, while the will is the strong arm and the brave soul that is gradually but certainly developing into its ultimate and complete manhood. The wish is like the bottomless barrel with which the condemned toils to drain the ocean dry. The will is the spade that digs until the sterile ground becomes productive. And as different as their natures are, so different, also, are their results. It is an old adage that no man has ever died with half his wishes fulfilled. But of the will, the Psalmist has said that God will fulfil the will of those that fear Him, and will also hear their prayer and save them. To pray and to will is the staff upon which the weary traveller leans for support, while to pray and to wish is as if a man should say to his staff: "Walk thou and I will lie down and rest, and when you come to our destination awaken me." To will is the muscular motion of the soul; to wish merely is as neuralgia to the mind. The former is the host that is for us; the latter against us. And greater are they that be for us than those that be against us. And yet a large majority of men cherish the wish and the desire, while a comparative few cultivate the will power. And when they become entangled in the enemy's snares they say, as did the prophet's servant,

ALAS! WHAT SHALL WE DO?

Take the prophet's answer and open your eyes to the host that is on our side. Wherever I see moral evil exalting itself I read also the words of the prophet Elisha—"More are they that be for us than against us." The hoaryheaded man plucks from the struggles of life a flower when he brings to the decline of years a will strong in faith and confidence in God. But too many of us trust to our eyes and not to our faith and will, and too often all of us fall into the error of the prophet's servant. Let us therefore not walk so much by sight and so little by faith, but pray that our spiritual eyes may be opened that we might see the help that God has provided for every one of us in doing right.

Sanctified versus Unsanctified Enjoyments.

June 14, 1873.

"For I am the Lord your God; ye shall therefore sanctify yourselves and be holy for I am holy."
Leviticus XI, 44.

THOSE are among the closing words of the old dietary laws of Israel. I have no need now to instruct you in regard to their observance; you have laid them aside as you found them unnecessary or inconvenient, and have substituted for them the modern dietary laws. But the Lord has bade us sanctify ourselves that we may not forget that the body is the vessel of the Spirit, the Spirit is the crown of life; and men should never injure the crown nor the vessel. This thought leads to some remarks on the new dietary laws and to the relation of labor to wealth and enjoyment. There is one man who puts his hands on his lap and lounges about, lazily waiting for work or wealth to come to him, but they come not. If a man would cross the ocean he must build the ship first and prepare it with masts and sails and all the appliances necessary for a safe and successful voyage. And the man who would acquire wealth must work for that also. But some one will ask: What,

then, has God to do with it? He has much to do with it. Thank Him for the health and strength He gives you, the care that He exercises to bring you safely over the sea, and the food that He provides for you. In the Scriptures it is written that God giveth to the cattle their food. But why to cattle and not to man? It is that men may work and enjoy the fruit of their labor; but cattle get their bread ready made by the Creator. God could not have enjoyed this world had He not first made it, and we must make our worlds ere we can enjoy them.

But our activities must be holy, and holiness is always active: yet not that kind of activity which swings hither and thither like the pendulum of a clock, tic-tac, work days and holy days alike, until the wheels wear out and then it stands still forever. Such, indeed, is the work of many men. Work days and festival days, right or wrong, they perform their daily round from morn till night, until the wheels of life wear out and they stand still. That, however, is not the way we must work. "Go to the ant, thou sluggard," is the recommendation of the Scriptures. The ant is ever stretching out its claws, and is perpetually working. Its food is a grain and a half of wheat during the season: but, according to the legends, it stores up and leaves behind it three hundred measures of wheat. How many are Thy works, Lord God Almighty! In wisdom hast Thou made them all!

GOD IS HOLY

and all His works are made in righteousness. All human holiness must flow from the state of the mind, and hence our activities should tend to make us spiritual. But if spiritual principles do not form the basis of all our actions, our glory will be like that of the ant. We shall gather and store, grind, work, eat our grain or two and depart, leaving three hundred measures of wheat behind us. Some men leave greenbacks instead of wheat, and for such the ant is a good teacher, but there is an enjoyment of labor higher than this. There are about thirteen hundred millions of people on the earth, every one of whom is seeking enjoyment, but they

know little or nothing about it. To have and to hoard is not to enjoy. To enjoy is to feel a pleasure in your soul and to have a sense of enjoyment there. Two men look at the same picture, and one sees only the gross and material side of it, while the other takes in its artistic beauty. Two men listen to the sound of music—one rejoices in the harmony of sweet sounds, while the other is more interested in the instruments that produce them. Men listen to a sermon in the same way. One is edified at its depth of thought, another by its glow of inspiration, and a third is amused, if not edified, by the

OCCASIONAL WITTICISMS

of the preacher. But all these enjoy the picture, the music or the sermon according to their capacity, though none of them enjoy alike. Two men have business places near each other: by the pendulum law one keeps open work day and rest day all the year; the other observes the Sabbaths and Fast days. At the end of the year we would say the one that kept open every day has done one-sixth more business and made one-sixth more money. But has he done so? If you measure by ciphers, he has; but to work for ciphers is to work as the ant works. The man who has worked six days and remembered the Sabbath to keep it holy may have one-sixth less gain than the other, but he knows that he has obtained it justly and in compliance with the divine law. You see two men of equal business, and, so far as you can observe, of equal means also; one man subscribes largely and liberally to all the benevolent objects of the age: he supports the synagogue, cares for the orphans, helps to build homes for the aged and hospitals for the sick; sits down perhaps to a frugal meal, and goes to the theatre once a month, or to the opera once a year. The other lives grandly; he

FARES SUMPTUOUSLY EVERY DAY,

he rides out to the park in a splendid equipage every afternoon, and goes to the theatre or the opera with his family every night. Men look at him in astonishment and talk of his wealth and of his wonderful enjoyment of it.

But which of these men enjoys his wealth most? Evidently the man who does the most good with it. He has a moral foundation to enjoyment. But some men will say, perhaps, it is easy for a preacher to say these things; it is part of his business. Yes, but where is the man who gives more to the synagogue or the church than the minister? The talents which have made him a preacher would have made him a merchant, a doctor or a lawyer. But he prefers to live another life than that of the ants. And I would have the people avoid the extremes of overwork and excessive pleasure, and take the safe middle path.

The spiritual Jerusalem and the true Messiah.

July 15, 1873.

"And I will restore thy judges as at the first and
Thy counsellors as at the beginning; etc.

Isaiah, I., 26.

THE fulfilment of this prophecy is not to be interpreted literally, but in its deeper and more comprehensive spiritual sense. It is the duty of Israel to live for humanity, and this is the Alpha and the Omega of Jewish history; and this is the burden of the song that was sung at the cradle of our people's legendary infancy.

THE IDEA OF ISRAEL'S MISSION

renders the revelation on Mount Sinai the greatest event in the history of mankind, and elevates the narrative of the vicissitudes of this people far above the level of a mere national history. The consciousness of this mission has ever lived in Israel, but in different periods of Jewish history it assumed different forms. During the existence of the Jewish state consciousness manifested itself in the hope that this state would once become the focus of gregarious life, both political and religious, for mankind. The prophets in their visions made all the nations flock together towards Zion; there humanity was to reach its goal—the swords would there be forged into scythes, the spears into sickles and the light that emanated from Zion was to illuminate the world

and restore complete and universal peace; and, like a mother amid her children, Judea would be loved and honored as the maternal ruler of all. This ideal State was also endowed with an ideal king—the Messiah. The frequent and heavy misfortunes that swept over the head of the nation had no power to shake this hope of a brilliant final result—the ideal State and the ideal king became leading stars, which shone with increased lustre as the night grew deeper and darker; and even in that gloomy moment when the crown was torn from Judea's brow, when the state collapsed and the sanctuary was burned to ashes, the ideal State did not go to ruin and the ideal king was more ardently expected than ever before. The ensuing centuries after

THE DESTRUCTION OF JERUSALEM

witnessed the sad and peculiar spectacle of an exiled and wandering people, whose hopes seemed vanished and still lived in the expectation of the Messiah's advent. Many a time the exhausted wanderer struggled in the last agony of death, but he could not die, for the brilliant image of his distant home shone before his receding vision, and kept him alive. The origin of the greater part of the ancient prayers is to be traced back to that period. No wonder, then, that the charming accents of this deep yearning became the sacred tones which consoled and refreshed many a despairing patriot's heart. But however venerable these remnants of ancient enthusiasm may be, they are not those which, in our days, can offer wholesome food to our thoughts and views. A history of eighteen centuries has taught us that it is not the destiny of Israel quietly to wait in their country until mankind will wander to Palestine and nations will crowd to Jerusalem to ascend the Holy Mount, to enter with praise the house of the Lord. Israel had to leave its home, to carry along with it its entrusted treasure, and to bring the light of religious knowledge to those peoples who walked in darkness. Slowly, but surely, Israel is accomplishing its mission. During its historical march it diffuses the rays of the spiritual sun, the truth of God's love. The

consciousness of our mission lives in us as in our ancestors, but in a different form. It is no longer the ideal State and the ideal king that makes us ardently long for the bygone past. The consciousness of our mission prompts us faithfully to discharge our obligations to the present. The heroes of our past are and remain endeared to us. We deplore the innumerable sufferings of our fathers, we honor their memory in our prayers, we look upon

THE NINTH OF AB

as a memorial day which must fill each Jewish heart with melancholy feelings; but at the same time, this day and its events are the clear manifestation of the Lord that there shall come a time when all the earth shall be one consecrated Zion; and when, wherever men live, they shall worship the Lord and build for Him a spiritual Jerusalem. This is the lofty end that is to be advanced by the agency of Israel; the ideal State is a brotherly union of mankind, and the ideal king is the universal acknowledgment of the Only One and His eternal Law. When this time shall have come then shall be built the true Jerusalem, which shall be called the "city of righteousness, the faithful city."

Beauty of the Law of Moses.

August, 16, 1873.

"I will hear what God the Lord will say to me
for He will speak peace unto His people
and to His saints etc."

Psalms LXXXV, 8-12.

THESE few verses of the sacred bard comprise a beautiful description of the glorious future, and at the same time delineate the system of religion by whose agency this prosperous period shall be introduced. The religion of Israel is not a compilation of philosophical speculations or mysterious riddles, but is rather the heavenly guide who leads the children of the Lord to their highest destination in a path and by a way wherein none who desire to follow need go astray. Faith is the leader by which the race or the individual man is to attain this prosperity, whether in

spiritual or in material affairs. Speculative—that is sectarian—religion cannot achieve this end; practical religion can. God is the highest idea that cannot be penetrated by the keenest intellect of the most gifted mortal; but can be felt in His blissful effects by the simple and truthful heart of a child. Not to accept and believe in God unless our reason can solve the problems that are connected with His attributes of eternity, infinity and spirituality, is as servile and silly as to refuse the light and warmth of the sun until we can understand the laws by which that orb is governed. We may mistake or fail to comprehend the influences of those laws upon the solar system, but we cannot fail to appreciate the necessity and beneficial effects of the sun's rays upon our world. To philosophize about God, if it be done in a proper and reverent spirit, will tend to increase our knowledge of the Supreme Being; but let not our speculations concerning the Deity interfere with our faith in the All-God even in a negative way.

MOSES WAS NOT VAINGLORIOUS

when he said of the law which by his agency the Lord had imparted to Israel: "This is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and shall say surely this is a wise and understanding people!" Many a modern philosopher, on hearing this passage will remark with a scornful smile: "Past and faded glory never to be revived again!" But every enlightened thinker who knows anything of the essence of these statutes will abide by the prediction of the great prophet and law giver, and will surely hope for the time to come when all nations shall acknowledge the wisdom and grandeur of Israel's law. Put all the philosophical treatises and essays on God and man into the scale with that small section of the Scriptures which treats of the sanctity of mankind—Lev. 19.—and voluminous as they are, it will outweigh them all. They are lighter than vanity itself in comparison with the wisdom of God. In this chapter you can see what Judaism is and what it indicates. First it inculcates faith in the one, only living and true God; it

warns against the sins of idolatry and superstition; it teaches honor and obedience to parents, and the sanctity of the Sabbath; it inculcates charity to the poor, honesty in all things, whether in private or in public life, cautions us not to harbor malice or revenge in our bosoms, and to love our neighbors as ourselves. And nearly every one of these commandments closes with the words "I am the Lord." As if the Lord had said: "You can know me only by doing good." Every pure thought and every virtuous act will bring thee nearer to the idol of perfection to the Lord. Work out the principles laid down in this one chapter of the Scriptures, and you will find truth and mercy so closely entwined, love and justice so thoroughly embodied in them that we may justly say: "They are not only the indispensable condition for the welfare of the individual, but they are destined to become the future constitution of mankind at a time when the human mind and heart in general will be purified, and will have returned to that unsophisticated simplicity which alone enables the soul to listen to the voice of truth, and to enjoy the heavenly peace which is the portion of all those that love the Lord with all their heart and all their soul.

Let us be thankful to the Most High that He has made us professors of so pure and sublime a creed which contains the true seeds of salvation for mankind, and let us show our gratitude by a steady and upright walk in the ways of the Lord, and let us make His law the rule of every action of our lives. Then mercy and truth shall meet together, righteousness and peace shall kiss each other.

The Proper Development of Man's Individuality.

August 23d, 1873.

"And the spirit of the Lord will come upon thee, and thou shalt prophecy with them and shalt be turned into another man."

Samuel, X., 6.

MAN'S individuality is his own inalienable property, bestowed by God, and which cannot be exchanged either by

the giver or the possessor. But, while it cannot be exchanged, it may be developed and cultivated, and the Creator gives the power and the ability toward this end. Sometimes, by utter neglect, this

DEVELOPMENT IS HINDERED,

or perhaps absolutely crushed out. Sometimes it comes slowly or tardily, and may not come until the eleventh hour; and sometimes, again, circumstances are so ordered by the mercy of God that a man's individuality may be developed much earlier or more speedily than we had hoped or expected. Then the circumstances appear wonderful, and the rapid development gives the man the appearance of having been turned into another man. When Saul, the son of Kish, met the prophet Samuel, he was a man of a thoroughly worldly caste. The business that led him to the man of God was of purely material nature. From all the riches hidden in the prophets mind, he wants only the pure knowledge of where his father's lost team may be found. And yet this apparently materialistic man possesses in his own heart the qualities which fitted him to become the anointed of the Lord and the ruler of a great people. But his true personality was a deep mystery, even to himself. And if he had not met the prophet—if the peculiar complication of circumstances had not given to his faculties the right direction towards a speedy development—he might have lived and died the simple Saul, good for nothing higher than to look after and care for the lost asses of his father. When he was told by Samuel that he was the chosen of the Lord to rule over Israel, Saul could see nothing in himself that could entitle him to this honor or justify the Divine choice. But the prophet gave him signs whose fulfilment should verify the truth of the prediction, and gave him altogether new and different ideas from those that had hitherto engrossed his mind. Samuel pointed out sacred places where Saul should meet holy persons, and the influences of those persons and places would arouse his dormant spiritual nature until he, too, should join the prophets and become another man. Saul's meeting with the pilgrims going toward Shiloh and

their donation of bread and wine, and his subsequent meeting of the prophets whom he joined, made it become a

PROVERB IN ISRAEL

that Saul was also among the prophets. There is many a simple business man who possesses within himself those qualities and characteristics which, if properly cultivated and developed, would raise him to the sublime position of a friend and true worshipper of God; but for want of such development and cultivation he may be yet grovelling among the most material things of this life, and be fitted only for such pursuit as Saul was engaged in when he was discovered by Samuel. Earnestness, energy, assiduous endeavor are the characteristics of most of our business men, and if these qualities were as faithfully directed toward spiritual as they are toward material things how grand the result would be in the higher and purer virtue and morality and integrity of our land and people! There are

TWO KINDS OF LABOR—

physical and intellectual—by which men are materialized or spiritualized as the case may be. Let us look at the condition of our first parents in Eden; there labor was both a blessing and a curse. It was a blessing when it developed the higher faculties of the individual soul; it was a curse when it kept man plodding from morn to night for the bread that he and his family might eat. And thus from Adam to Noah, it was a curse, though in a modified sense. But Noah's invention of the plough helped to lighten labor, and to lessen the drudgery of agricultural toil. The numerous labor-saving machines of the present day are so many means for increasing the opportunities for intellectual development, rather than of enriching some men and impoverishing others. Put yourselves in the way of the sacred places and pious people, meet in your synagogues and sanctuaries at least once a week and take counsel of your prophets and rabbis, that so you may develop the higher spiritual faculties of your nature, and become other and different men than mere materialistic grovellers of earth.

Woman's Influence in the Family and in the Church.

August 30, 1873.

"And the Lord said unto Abijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick; thus and thus shalt thou say to her; for it shall be when she cometh in, that she shall feign herself to be another woman,"

I. Kings XIV., 5.

RELIGION is the supporting staff of human frailty. The weak, the suffering, the needy, experience most its soothing and consoling influence. The strong and apparently independent may be enticed to dispense with religion, and to rely on their own power rather than on the mercy of the Most High for salvation. But the more dependent and helpless are moved by the consciousness of their condition to seek protection and aid from One whose might is never failing, and whose love is everlasting and ever ready to descend upon the meek. Hence, while man may be inclined to rebel against God and ignore His commands, woman's meek and submissive heart opens cheerfully to all the hopes and good promises which inure to a true and undaunted faith. When the Lord God said: "It is not good for man to be alone, I will make a helpmate for him," the merciful intention of God was not confined to the worldly comfort which man should derive from association with his lawful wife. God destined her as a messenger of undivided peace for the son of earth; her task was to sweeten his life by that loving care which makes a man's home a delight for him, and at the same time the gentleness of her mind was to exert a beneficent influence upon his ruder nature, and so she was to become a help for him even in his spiritual affairs. A truly pious woman is irresistible. She makes us turn to goodness, gentleness, meekness and true love; she brings us back to the source of all these qualities—to religion. Well armed, indeed, is the woman who in the fight of life makes religion her weapon. What else could compensate for her deficiency and make her strong in her weakness? By what other means could she insure her own contentment, and the happiness of those inseparably connected with her heart? A mighty queen, without belief in God, is poor and forsaken, but the poor and

forsaken, with a devoted trust in the All-merciful, she is elevated to the most noble kingdom—female excellency. Jeroboam was the ruler over ten tribes of the people of Israel. Policy and inclination made him recede from the belief of his ancestors and institute a new idolatrous religion. We do not read that his wife made any effort to turn his mind in the right path and to bring him back to the Lord, God of Israel. Happy in her place as a queen consort, surrounded by terrestrial glory, she followed rather the wickedness of her husband, and forgot or neglected to be what she was destined for—his guardian angel in the time of temptation. Little she thought that there might come a moment when she would gladly exchange all her splendor and greatness for one ray of religious light. But sooner or later comes to us all, and it came for this woman also. Dear as the crown is to the queen, much dearer is her child to the mother. Her crown was safe, but her child was in danger, and the mighty queen was a despairing beggar. When affliction visits a heart wherein God dwells, then prayer is at hand and consolation is not far, for the Lord is nigh unto all those who call on Him in truth. But affection in an impious heart is like combustion in stubble, where there is no water to quench the raging flame. What would this woman have given, if, in the abundance of her grief, she could have poured out her soul before the Lord, like afflicted Hannah, who prayed and found consolation? Jeroboam's wife was not prepared to meet God in her affliction: she wanted consolation and went to steal it under a disguise. She approached the man of God and feigned herself to be another woman; but the Lord's eye is all-seeing, and he cannot be deceived. The prophets answer was: "Why feignest thou thyself to be another? For I am sent to thee with heavy tidings." Consolation was denied to her, and the woman of the world returned with despair in her heart, experiencing the truth that in the Lord only is our strength. Exert therefore your influence in your houses that the fear of God might reign there supreme, and that by your example your husbands and children might

feel themselves moved to repair to the sanctuary of the Lord, where there is the living source of God's word, inspiring with goodness and piety all who listen to it in earnestness, humility and faith.

The Prophet and the Panic calling the People
to Return to the Lord.

September 27, 1873.

"O, Israel, return unto the Lord thy God, for
thou hast fallen by thine iniquity."
Hosea, xiv., 2.

THE invitation contained in this and subsequent verses of this chapter are important to us at all times, but more especially so at this season of the year, which is pre-eminently consecrated by Judaism to the holy work of

SELF-PURIFICATION AND REUNION

with our Heavenly Father. The prophet exhorts the people to consider earnestly how deeply they were ensnared in sin, and how far astray they had wandered from God, and at the same time he points out to them how they shall escape from the entanglements of their sins, and directs them at once to the Lord, who is rich in mercy unto all who call upon Him. But the sinner's return to God is conditional. He must view his iniquity in its true and proper light. No man likes sin, but many do enjoy its benefits. They look upon sin in much the same light that a builder looks upon his scaffolding, it helps to raise the structure. If their work does not succeed, if the walls of their building tumble down with a crash, of course they are sorry, and are ready, perhaps, to acknowledge the faultiness of their building and its appurtenances. There are many penitent stock speculators in the market to-day. They regret the collapse of their houses and their fortunes; but, nevertheless, they are prying, if not praying, for the occasion to use the old scaffold and to rebuild after the old style again. If their edifice shall stand or if it shall fall, they will equally discard the scaffold by means of which it was reared. In one case it would be use-

less; in the other it would be disfigurement and a nuisance. It is not, however, ultimately destroyed. It is stored away to be kept for future use, if it should be required. You can find many a man who has climbed to the pinnacle of wealth on the ladder of iniquity. In his exalted position he assumes the role of the saint, for sin would mar the pride and pleasure of his glorious exaltation. But in some corner of his heart lurks the thought,

“SIN IS MY GOOD OLD FRIEND;

I owe to him all I have.” This is not the way that leads to God. “Woe unto him that buildeth his house by iniquity,” says the prophet. He does not mean woe unto him when his house falls down, but when it stands in all its strength and beautiful proportions, when it is admired by thousands and tens of thousands of flatterers—woe unto him even then. For sin, whether it be successful or not, is the mephitic atmosphere which gathers the storm cloud of God’s anger around the sinner’s head. Sinner whether thou standest high or low, to return truly to God thou must be conscious that thou hast fallen by thy own iniquity.

THE SECOND CONDITION

of an acceptable repentance is an earnest purpose to deserve forgiveness for the past by an untiring endeavor to lead a pure, uncontaminated life in the future. Not by empty ceremonies, but by a life and conduct representing in all things the sublime spirit of the commandments of God is His favor to be won. Say unto God, take away our iniquity and receive us graciously, so will we render unto Thee the calves of our lips. In contrast to the prescribed sacrifices of the temple which the people offered, while they retained iniquity in their hearts, the prophet bids them render unto God the calves of their lips as an evidence or symbol of the sincerity of their hearts. They should deserve the grace and mercy of God, by a faithful adherence to His words. Thou hast fallen by iniquity; try to rise by equity and virtue, and God will mercifully forgive thy fault.

The third condition is to cut off the root of the evil, "Ashur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our Gods, for in thee the fatherless findeth in mercy." It was their intimate connection with Ashur and with Egypt that led the Israelites to desert their God that they might secure the good services of these nations they adopted and imitated their idolatry.

WANT OF CONFIDENCE IN GOD

produced apostacy; therefore their return to the Lord was to be characterized by entirely breaking off their pernicious connections, and trusting alone in Him in whom the fatherless findeth mercy. Most of our sins are the result of pernicious connections formed without a true faith in God, and the ultimate condition for mercy is to break off all sinful alliances however profitable they may be, and trust only in God, our everlasting hope. Whoever, in conclusion, will carefully observe these conditions in returning to God, will find the promise fulfilled; "I will heal their backslidings, I will love them freely, for my anger is turned away from them."

**The Conflict between Life and Law.—Modern
Times better than the Old.**

October 18, 1873.

"And there shall be a path and a way and a holy way; it shall be called the way of holiness: No unclean shall walk therein."

Isaiah XXXV., 8.

THE children of Israel had no sooner left Sinai than they began to murmur for meat and for water, and to doubt the ability of that God who had already done so much to supply these gifts to them in the wilderness. Here they have reared up the tabernacle at the command of the most High, and have encamped around it according to their armies and their tribes, each under its own banner. The Levites, whose duties called them to carry the tabernacle and its service, are to

lead the hosts in their marches from place to place. There must be no clashing of authority. Each must have his own work and his own place assigned to him; for order is heaven's first law.

Moses and Aaron had their positions to occupy, the Levites theirs and then the several tribes in their order. But there were men in the camp of Israel, as there are in every camp who can not patiently submit to constituted authority and have no regard for law or order. Korah and his followers revolted against the jurisdiction of Moses and the priesthood of Aaron, but the Lord himself swiftly and summarily cut short their rebellious spirit and purposes. They had come to the borders of the Holy Land and Moses had sent spies out to examine and report the nature and condition of the country, and its inhabitants, and upon their faithful or faithless report depended their prolonged or brief stay in the wilderness. We find that only two of the spies brought back a faithful and true report of the land and its people, and for the unfaithfulness of the rest the whole host had to travel up and down and hither and thither in the wilderness for 40 years—each year to represent a day of the previous excursion of the spies. Baal, king of Moab gathered his forces against them but, perceiving that he could not fight with any assurance of success, he called for Baalam to curse them. But Baalam did not help him in this regard. He did, however, seduce the people into the idolatry of Moab and in this way excited the wrath of the Almighty against them. Then came another blow to Israel in the death of Moses, the man to whom they looked to lead them into the Promised Land. But he was simply to

LOOK FROM PISGAH'S TOP

and see the land before him, but not to enter there in himself. His lieutenant, Joshua was to take his place and from this we may learn a few things. First we see in this history the conflict between life and law begun with the oldest generation of Israelites at Sinai. But the law triumphed, and

not one of that generation lived to enter the Holy Land save Caleb and Joshua. All the others died in the desert. And even Moses, the leader, disappeared; and now there is no more the same generation nor the same leader. But there is a new generation and a new leader, and the people move forward as they did of old. And from this we may learn, secondly that the Church of God does not depend upon one generation or one leader, but is independent of both. The truth is always standing in the highway of which the prophet speaks, and leaders and generations must rise up from their paths and byways into this highway, wherein nothing unclean can walk. It is, therefore, absurd for us continually to laud the old times as better than these. The comparison will not hold good, either physically, intellectually or spiritually. There was greater poverty in the olden times than there is now. There was then nothing between riches and poverty—no middle class from which man might rise to affluence and plenty. And where there is no middle class in society there must be extreme poverty and extreme wealth. We should therefore, guard against these extremes by preserving, so far as we can, our middle classes. To be sure, we have no longer prophets as of old; but then we have culture more solid and complete, intelligence higher and more widespread, and morality more generally prevailing among the people. We do not want to do away with the old unless it obstructs us in our growth. The present leaders may not be what they ought to be—leaders; but leaders will disappear while the law and truth of God shall stand as firmly as ever. We must see to it that we are not the unclean who are prohibited from entering into the holy way; and let us lead the young in the way of the Lord our God. In old times men fought religious wars with swords, then with money, but now they fight all such battles with the spirit of truth. “For it is not by might nor by power, but by “My Spirit,” said the Lord, “that such victories can be obtained.”

The Seven Lamps and the Golden Candle-stick.

December 6th, 1873.

"When thou lightest the lamps, the seven
lamps shall give light over against the
candle-stick."

Numbers VIII, 2.

Not because the Lord needs human light has He ordered to kindle lamps in the holy place of His special presence. "He knoweth what is in the darkness and the light dwelleth with Him." This commandment intends rather to turn the human spirit to the fountain-head of light. Every man is endowed with an immortal spark, the soul. There is a latent faculty in this spark to expand, but not without proper nourishment. As the seed needs the rain to develop it into a plant and to bear fruit, so, by the aid of the heavenly food, the religious light, the soul becomes a cultivated spirit. The spark develops into a lamp, showing us the right path to a virtuous life. A man might say he cared little for religion, and followed his natural disposition, giving to the poor and supporting the needy, not because religion commands it, but because he felt disposed so; and then ask, is it not all the same whether he was actuated by this or by another motive, as long as his action coincides with what men call virtue? It is by no means all the same. In the first place, in a being endowed with moral consciousness, as man is, we cannot separate the action from the motive. No good action can excuse a bad motive, nor can a good motive improve a bad action. To separate one from the other is to sever the bond between body and soul. It is to say, "my virtue is the result of my religious principles, which means nothing else than that my soul has become enlightened by divine truth to acknowledge this line of action as the only one conducive to my salvation; from this path I will not recede, and if I meet with hardships and hindrances I will struggle for the victory. I will not recoil; my conviction shall make me steadfast." But a virtue growing out from a mere natural disposition, without being supported by religious principle is like that poor ship Ville du Havre. Unsuspicious of danger, she sails in the

darkness—a sudden collision, a vehement shock, and ruin and death break in where a moment before all were safe on board. Uncertain are the waters of temper; you cannot know when the storm of passion may rise that will overwhelm the voice of your natural good disposition and wreck the ship of your virtue on the hidden rocks of selfish vices. “He was a good-natured man, but temptation was too strong for him and he fell in sin.” That is a story that repeats itself a thousand times a day, but you seldom hear it said: “He was a well-principled man, but temptation was too strong for him.” Principle is a mighty shield. The power to resist is the criterion between a virtue derived from the firm belief in a supreme ideal of perfectness and a virtue emanating from the unreliable source of good disposition. The former is as the shining light that shineth more and more unto the perfect day. The latter is like an *ignis fatuus*; it leads you astray and then expires. Religion is a creative power in man; it brings him up to the full growth of manhood. That conceited belief in man’s own wisdom, however, leaves many dormant faculties in him undeveloped, and leads him to a state of childishness rather than to manhood. Behold King Solomon! He is called the wisest of men; he asked God for wisdom to govern the people, but not to govern himself. He accomplished a great work, but all his doings bear the stamp of a proud and worldly genius. True, he builds a magnificent temple unto the Lord, but he also builds magnificent palaces for himself and his wives. He makes gold and silver vessels for the holy service, but not less pompous is his own household. What we miss in him is that humble submission which is characteristic of true belief. He is the wisest of men, he follows his own wisdom. But where does that lead him to? It is clearly stated in the Bible—“For it came to pass when Solomon was old that his wives turned away his heart after other gods; and his heart was not perfect with his Lord, his God, as was the heart of David, his father.” So that he who began his reign with the Lord’s promise—“There shall be none like thee”—ends it with the sad prospect that the

greater part of his kingdom shall be torn away from his son. The reverse of this admonishing picture we see in Abraham. He begins with obedience toward God, and marks out one line for himself, which he follows through the whole of his life. And Abraham believed in God; the same submission in the will of God is exhibited by him, whether as the poor emigrant or as the rich nabob. Humility toward God raises him to the high position of the friend of God. The prophet Isaiah calls him the “rock from whence ye are hewn.” And indeed a rock he was; often tried, he never was shaken in his belief. Every new trial engendered new virtues in him: his soul drank with holy thirst the waters from the eternal spring, and he became strong in faith and radiant with a never fading light. There are seven lamps for men—wealth, love, esteem, health, beauty, good disposition and intellect. “When thou lightest the lamps, the seven lamps shall give light over against the candlestick.” Be always guided in the enjoyment of the heavenly gifts, by the consciousness that with God is the fountain of life, and in His light shall we see light.

Progress and Development the Law of Morals
as well as of Physics.

July 4, 1874.

“Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you.”

Deut. XII., 8,9.

Moses spake these words to Israel in the last year of their wanderings through the desert, after he had imparted to them the laws and commandments of God. They had already their sanctuary, their priests and Levites, their rites of worship and rules of conduct in all relations of life; at the same time instances tell us that a most punctual obedience to the divine commandments was rigorously enforced from the confessors. It was a capital crime for a non-

priest to approach to such service as belonged only to the sacerdotal tribe. How the discipline among the priests was maintained is sufficiently exemplified by the sad fate of Aaron's sons, Nadab and Abihu. An instance of Sabbath violation occurred, but the guilty one was promptly punished with death. One dared to blaspheme the name of God, and he had to pay with his life for it. Besides these individual cases we read that every murmur, opposition and revolt of the congregation against the will of the Lord was immediately followed by severe divine punishments. In the face of all these facts we are justified to draw the conclusion that strict order had been early established under

THE NEW THEOCRATIC CONSTITUTION,

and the words of our text must consequently rouse a certain degree of surprise in our mind, for they seem to suggest the idea that there was no law, no obedience, but that every man shaped a law according to his convenience and did as he deemed right in his own eyes. A closer perusal of the Scriptural passage, however, shows the main idea contained therein is to teach us a lesson, most important in religious as in political life. We are made aware of the truth that the theory of development must serve as the foundation for every human institution. In religion the divine truth remains the same forever, but the embodiment of these truths changes with the time and its requirements. The successive ages form a chain, each age being a link of peculiar formation, but all are wrought of the same material. The Israelitish religion is the mountain of the Lord, and like a mountain it has its various strata, each layer bearing evidence of the period to which it belongs. Israel's religion in the desert at the time of the prophets, of the Synagoga Magna, of the Talmud, of the Middle Ages and of the modern period bears its distinctive characteristics ; each rising period had to fight itself into existence, new problems had to be solved and new questions to be answered. The application of old theories to new circumstances and relations challenged the human mind to abandon the latter and to penetrate into the subsoil of the spirit.

The rising generation, seeing things take a new and untraditional shape, rose in defence of the old, cherished customs, and charged the innovators with heresy. But in vain was every attempt to hold back a progressive development. There has been no dam strong enough to stop the flood of progress since Moses said: "Ye shall not do after all the things that we do here this day." The consciousness lives in the Israelitish mind that each generation has the right—nay, the duty—to take an active part in shaping the religious practices of his age according to the requirements of his time. The spirit of Israel's religious condition is the same in our days as it was when the law-giver lived in the midst of His people. But we understand the inspired servant of the Lord too well to stand still when he wants us to go forward on the path of religious culture. The occasion prompts us to show that the same principle prevails in political affairs. We celebrate on this Sabbath also the gala day of the American nation, the memorial day of the independence of this country. Blessed be the memory of those who bought with their life-blood the freedom of their homes! Twice blessed the memory of those who chartered and sealed this freedom by framing a constitution which sedes an immortal lustre upon the wisdom of all who were engaged in this work of

POLITICAL SALVATION!

But the run of ninety-eight years brought different questions to the surface, created new situations, and the following generations were called upon to make provisions for new necessities. They could not withdraw from this task, they could not point to the original charter of the nation, saying:—"We have our old constitution; we cannot add to or detract from that which is written therein." But they had to consult the old and noble spirit of their organic law, and in accordance with it they answered such questions as that relating to slavery, and by following up the principle of active development they invigorated and rejuvenated that old blessed instrument to a wonderful degree. They would have marred and deformed it had they listened to

the insinuations of those who know so little of the spirit of our constitution as to want it Christianized. The second verse of our text, cannot be said now of Israel in this country, "For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you." Abraham's posterity has found a prosperous home in this country. This secular success, far from turning their hearts from Him who bestows all blessing, ought to make the confessors of the ancient covenant zealous in their religious duties and eager to show to all the world the eternal glory of that truth which was entrusted to Jacob's seed and which remains forever the basis of salvation for mankind.

The Standard of Heart Purity raised by Solomon.

September 9, 1876.

"Who can say, I have made my heart pure, I am
cleansed from my sin?
Divers weights and divers measures are both of
them alike an abomination of the Lord."

XX Proverbs, 9, 10.

THESE few sentences or the inspired book are peculiarly fitted to remind the worshipper of the approaching holy season. It is by no means advisable to enter upon an important period without due preparation, and therefore the admonition of the biblical wise man may furnish us with instruction how we shall purify our minds and cleanse the chambers of our hearts in order that we may step nearer to the Eternal King who sitteth on the throne of justice. No doubt he that is able to say of himself, "I have made my heart pure, I am cleansed from my sin" will be the most welcome before the Lord. But as the means to perform this difficult task, the inspired instructor in these Proverbs gives us the dry advice, "Divers weights and divers measures are both of them an abomination of the Lord." That this is literally true is confirmed by reading Deutoronomy xxv. But why may we not ask, among so many other things that might have been selected were false weights and measures

made the standard of a pure heart? At first view, it seems difficult to understand, but the difficulty is cleared away when the following parable is understood. The human heart, becoming dissatisfied with its station and functions, appeared as a complainant before the Creator and spoke:—"The burden which thou hast laid on me is too heavy, I am like a target exposed to every shot, all the pains and

ALL THE SORROWS OF MANS,

I have to bear them." Benignantly the Lord replied:—"If thou art the first to feel the sorrow art thou not the first to receive the gladness of joy? The stormy days are the exception, a quiet and peaceful time is the rule. Why art thou not thankful for the joys? and hope and be truthful in all circumstances?" The heart was satisfied on this point but another care weighed on it and submissively it continued:—"There is another thing, my Creator, which confounds and annoys me very much. The two little chambers which Thou hast created in me are overcrowded with sentiments, inclinations and desires of opposite nature. All of them are urgent in their demand to be satisfied. How can I alone investigate, discriminate, judge and decide without being constantly in danger of erring in judgment and mistaking right for wrong or wrong for right? See, my Lord, this is too heavy a task for me!" "Be easy poor heart," replied the All merciful, "I will lighten thy work. There, hang up this balance in thy chambers, its name is Conscience, lay thy sentiments, inclinations and desires on its scales and thou shalt not for a moment be left in doubt." With this precious gift, the heart retired to the seclusion of its dominion, and for awhile everything went right. The balance was continually active and, according to its decisions, sentiments and desires were admitted or dismissed. But the senses became dissatisfied with this state of things and determined not to submit; they conspired to defeat the new order. They agreed, therefore, that whenever a sensuous desire was placed on the scale of conscience they would clandestinely pull the strings until the balance went down and the heart, judging by the weight accepted the wrong for right.

This brought affairs in the chambers of the heart to a sad change; so that whereas formerly

CONSCIENCE INFALLIBLY INDICATED RIGHT AND WRONG,

no matter what was placed before or upon it, now if the actions of a fellow man were to be weighted and the desires and passions had any interest therein the judgment was partial and severe. Self interest always turned the scale under the new order. The poor deceived heart said to itself, "I am so much better than others, I follow always my conscience." It said so and thought so until the saddest consequences roused it to the terrible consciousness, that trusting to its false balances it stood now at the brink of moral ruin. "My Lord," the heart cried now, in anguish, "there is something the matter with the balance; it is spoiled, it needs repair." "The balance is good, but the weights are bad," replied the Lord, "Be watchful over the weights and thou wilt find the balance right." Who can say, "I have made my heart pure, I am cleansed from my sin?" He who keeps in mind, that divers weights and divers measures are an abomination to the Lord. Be therefore in the judgment of your own sentiments, actions and purposes as severe as you are when you weigh the actions and motives of others, and be as mild toward others' feelings as you are toward your own. Then will your hearts be pure according to the standard of the wise man.

Evolution or Creation. The End of Perfection
only found in God.

October 4, 1876.

"I have seen an end of all perfection, but thy commandment is exceeding broad."
Psalms CXIX, 96.

In many of his sacred songs, the sweet singer of Israel gives utterance to his profound love for the sanctuary of God. As the heart panted after the water brooks, so panted his soul after the living God. He is greatly rejoiced when others say, "Let us walk to the house of the Lord." In the

courts of His house the psalmist would love to dwell forever. The pith of this inspired poetry is, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even panteth for the courts of the Lord; my heart and my flesh crieth out for the living God?!" This panting of his heart, this longing of his soul, however, is not an indefinite, unconscious and dim sentiment of which he can give no account to himself, why and wherefore he panteth and longeth. The chief musician was at the same time a profound thinker. Read his description of the marvels of nature; earth and heaven, land and sea are the objects of his close investigation, and what he says about them in his songs shows that he knows more than he utters and it is this knowledge of nature that leads him step by step to the reverent and faithful recognition of nature's God. There are men and they are so numerous in these days, that we may term them a class, who look upon science as upon the executioner's sword, and upon faith as the poor condemned, and the great work of the former is to inflict the fatal stroke on the latter. When we had, a short time ago the renowned and devoted expounder of the theory of evolution in our midst, this class greeted his presence as the signal of battle against religion and regarded his lectures as the song of songs of scepticism and unbelief. How far they are justified in their view or whether their superficial opinion about the conflict between science and true religion is shared by the genuine champions of scientific progress or not, we may best learn from the words of the same man whom they regard as one of the banner bearers of modern science. The same renowned professor to whom we listened a few weeks ago has in one of his former lectures the following remarkable passage:—"All human inquiry must stop somewhere; all our knowledge, and all our investigation cannot take us beyond the limits set by the finite and restricted character of our faculties, or

DESTROY THE ENDLESS UNKNOWN,

which accompanies like its shadow the endless procession of phenomena. So far as I can venture to offer an opinion on

such a matter, the purpose of our being in existence, the highest object that human beings can set before themselves, is not the pursuit of any such chimera as the annihilation of the unknown, but it is simply the unwearied endeavor to remove its boundaries a little further from our little sphere of action." This modest acknowledgement opens the door to religion and makes its revelations the precious complement of all human knowledge. The gap of the endless unknown can be overbridged only by the intelligence of an All-wise Creator, and the little sphere of human action can be enlarged and ennobled only by the recognition of a Divine Law, which defines clearly the purpose of our being in existence, the highest object that human beings can set before them, which is, to walk after the Lord, our God, to recognize Him as the highest ideal of moral purity and to quench our spiritual thirst in the living waters which emanate from the fountain head of wisdom, from His Divine Word. Secular knowledge embraces finite objects and though it sheds light into our souls, it never can satisfy us in regard to the endless unknown. Spiritual knowledge, however, removes the barriers, furnishes the soul with wings to soar high above our little planet to celestial spheres, where she is allowed to see Him who is the Endless One, and while contemplating Him, she becomes imbued with joyous satisfaction, that she too is endless, being the image of Him who created her. This is the philosophy of our psalmist ; such are the conclusions he draws from what he knows about nature. "Forever, O Lord," he declares, "thy word is settled in Heaven." He shows how God has established the earth and she abideth, now all natural things continue according to the ordinance of their Creator for all are His servants. Without intelligence, without free will they necessarily follow the path prescribed for them. There, however, is man, I do not think that the Psalmist looked upon man as

THE PRODUCT OF EVOLUTION,

but it makes no difference whether he did or not. Man at his time was just the same as now endowed with the same

faculties, subject to the same shortcomings and enjoying the same spiritual preferences. Man with his free will, with his capacity of spiritual growth, with his centrifugal inclination which draws him from the path of salvation. Man, as he was then and as he is now, needed and needs more than the mechanical law by which the rest of nature is governed. He needs a special code for his soul, or else the essential part which makes him man, becomes overshadowed and victimized by that inferior part which he shares with the rest of visible nature. "Unless Thy law had been my delight," said David, "I should long since have been lost in my affliction." With God's law there is for our soul light, joy, and everlasting growth; without it darkness, dreariness, and dwindling down to a mere shadow. Necessary as the knowledge of the things around us is, it cannot compensate for the knowledge of that which works in us, and He who rules above us.

Man's soul, with its intimate relation to God, is a specialty; and, therefore, perfect as the laws of nature are, they do not cover the ground of our spiritual life. We need a special law—we need religion. "I have seen an end to all perfection, but thy commandment is exceedingly broad." Let the house of God be what it is destined to be, the place of spiritual enlightenment; let the devotee come there with the earnest purpose to strengthen his soul by the teachings of salvation, and we shall soon experience the truth that God's commandment is for man perfection without end.

**A Set Back to Rationalism. The Inspiration of
Hope in Immortality Enforced.**

November 4, 1876.

"Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him."

Isaiah, III., 10, 11.

THIS Scripture is more true than we are aware or are perhaps willing to concede in our daily life, for the fruit of

their doings shall they, the wicked, eat. Our whole life in its daily events is nothing more than the reflex of faith. The brighter that life shines, the brighter the reflex, and the more dim faith becomes the more dark and gloomy become the secular affairs of life. Some persons think that the great principles of religion are but holiday garments, to be put on for stated occasions, but of little account at other times. This is a mistake. They are the working garments for every-day life, to protect us from the colds and heats and the unchanging winds of the moral atmosphere—the shifting opinions of the community! Take, for instance, the belief in immortality—the happy hereafter. Has that nothing to do with our daily life? It has very much. Do we not need hope and the inspirations of hope at every step in our life? Do not the sick and the dying need hope and a hope of the hereafter? There is something in the breast of every human being that hopes and that must have scope for the exercise of its longings and aspirations. And shall we say that while men have hope here that hope expires with their mortal life? We can't admit it. The heart of humanity repels the idea and revolts against the doctrine. But from whom did man learn to hope? He might have learned to carry burdens from beasts of burden; he might have learned ideas of industry from the bee or the ant, or architecture from the bird or the bee, but neither insect nor bird nor beast could have taught him to hope. It is something that nature could not have imparted to him. Outward things do not teach us to hope. They do not inspire this quality in man. To be sure, Job says the tree hath hope, but man, where is he? These words of Job are not the last words in the Bible, and even Job adds exultingly: "I know that my Redeemer liveth!" This shows that the hope of immortality is in the human heart, and the reflex of this is that hope manifested in our daily life, and in our transactions with our fellow men. And still there are many men who would extinguish the great hope in the heart of humanity—the belief in the immortality of the soul; the belief in the hereafter. They would, if they could, wipe it out altogether.

from human consciousness. But still men hope the same as ever. Philosophy teaches that if you cut away the roots the branches will wither, and if we want to have hope we must believe in the hereafter and in the soul's immortality. Otherwise naught but darkness and gloom will exist for us. Now, if I have the Croton water in my house and can draw on it whenever I please, are not the means by which it is brought to my home of minor consequence? And what would you think of the water purveyors who would allow that element to become so scarce that it would disappear first from one floor and then from another, and who should then tell you to be careful of the rest and not wash yourselves too often lest you waste it? You see at once that the time to look out for the scarcity of water is before the scarcity comes, and the time to lay hold of the hope of immortality is before you go into the hereafter. Now, every cup of life's joy is drawn from religion. There is no joy in life that is not

PRODUCED BY RELIGION.

And can we enjoy the gifts of religion and yet neglect or ignore its source? If we would have the waters of salvation in abundance we must guard well the fountains and the streams thereof. The spring is not, however, in ourselves, but is away in the distance—in God. Or, take another illustration. After a man has gathered in his harvests and fruits, do you think he would be foolish enough to say, "Why can't I have fruits without trees and harvests without tilling or sowing the ground?" and straightway cut down his fruit trees and cease his planting? He would not realize his mistake and his loss until he had exhausted the contents of his storehouse and granary. But then, as he looked for the harvest and the orchard, whose fruits were to replenish them, he would realize to late, perhaps, that his mistake or his neglect was fatal. Even so will it be with the man who throws away his hope of immortality and runs after an ethical or philosophical phantom. This picture ought to enable us to understand the rationalistic tendencies of our times and the consequent miseries thereof. Our men remem-

ber the fathers who taught them religion, and our women weep as they remember the mothers from whom they first received the inspirations of religious hope. Even those who now fight against religion—they learned better in other days. But now they look upon the rich harvest which faith and hope have produced, and they think they can have as good harvests without those grand inspirations as they have had with them. But in the production of results

THE LAW OF MORALS

corresponds to that of physics, and the man who does not sow and plant can't gather and reap nor fill his barns with the fruits of the earth, nor his soul and life with the riches of faith. And suppose the rationalistic policy should prevail; the time might come when the world would want men to battle with infidelity, and where would they come from? The picture of what exists now in part, but what will certainly exist in a deplorable degree if the sceptical counsels of some teachers thrive and bring forth the hoped for harvests is aptly described by Solomon in proverbs xxxii, 14. Righteousness and the faith and hope that I speak of has produced and will continue to produce a love—love to parents and children, to friends and fellow-men, and, above all, to God. But godliness has produced and must ever produce all those cold sentiments that are here pictured by the wise man. If you want those to prevail, go and destroy the trees of love in your home and in your hearts; but if you do not want such fruits, cherish the faith and hope which religion gives and keeps fresh in the soul.

The Way of Perfection.

February, 10 1877.

"I will carefully contemplate the way of the perfect. O, when wilt thou come unto me? When I walk within my house with a perfect heart."

Psalms CL, 2.

PERFECTION imparts from its quality to him who carefully contemplates it. Whether it be a living or a lifeless object, an idea or an action, that by the beauty of its consistency

draws attention to itself, we never regard it attentively without deriving instruction and pleasure from such contemplation, and the more we know about the laws which constitute the canon of perfection of a certain subject the more we are enabled to enjoy the benefit of its contemplation.

OBJECTS OF PERFECTION.

Art and nature offer their full riches only to those who have a knowledge of their laws. True, one can enjoy the sight of a beautiful landscape without being a master of natural philosophy, the sight of a brilliant picture or the hearing of a splendid piece of music without being a professional painter or musician. There is, however, a great difference between the enjoyment of the uninitiated and the initiated. The pleasure felt by the one is an indefinite dream, of which he cannot give a clear account to himself; the pleasure of the other is a well defined fact, a clear consciousness, a reality. It is then evident that in proportion as we gain in knowledge we advance not only our useful capacities, but we widen at the same time and intensity the circle of pleasures yielded by life. An uncultured man is easily to be known by the low standard of his amusements, while sound instruction refines the taste and makes a man seek after pleasures that bring gratification to his mind.

MISSION OF THE PUBLIC SCHOOLS.

I am glad to perceive that our public schools do not neglect their important mission in this respect. Singing, music, drawing, are welcome guests to our young ones. Let the love of art go hand in hand with the progress of science and you are sure to raise a generation so healthy in mind as to dispense entirely with your favorite preventives. Cultivate and refine the taste of the future citizen by giving him a liberal public education, and your temperance societies and Sunday laws will be in future as needless as they are in the present useless. I do not advocate fantastical reveries as a school system, but I would say that a Commonwealth ought to regard education as the main condition of true welfare. It is the sacred duty of the community to increase and not to cut off the opportunities for the young who are desirous

to advance in knowledge. A Commonwealth ought to be a genuine mother, depriving herself of many a comfort and sacrificing liberally for the benefit of the beloved young ones under her charge. It is the way of a step-mother to squander sums for herself and to be saving and avaricious when the care for her step-children lays claim on the money. Do not think of abolishing your college or you sin against yourself. Enlarge rather your college, and in time you will be able to make smaller your prisons. What you expend on the one you will save on the other; the more teachers you have the less jailers you will need. Knowledge is a better text book than Sunday laws, and culture is a safer guide to morality than the stoutest of your police officers. Save wherever you may; there is yet ample room in other branches, but do not touch the very root of our prosperity. Every dollar expended in educational purposes is the blessed grain that grows the richest harvest for the community; an increase in intelligence, in honesty, in earnest will and moral strength—which are the lifespring of a healthy political and social life.

Religion shows us the way which we have carefully to regard. The contemplation of the highest ideal of perfection—of God—imparts the highest instruction and the purest delight. The better we know and observe the laws which emanate from His perfection the nearer we approach to our own perfection and to undisturbed happiness. Let it, therefore, be the chief aim of our life to ask carefully, “When wilt thou come unto me?” and to answer faithfully, “When I walk within my house with a perfect heart.”

Rich and Poor.

June 9th, 1877.

“All the commandments which I command thee this day shall ye observe to do; in order that ye may live, and multiply, and go in and take possession of the land which the Lord hath sworn unto your fathers, etc.”
Deuteronomy, VIII., 1, etc.

THE eighth chapter of Deuteronomy is a comprehensive sermon, containing the most important teachings for the in-

dividual man as well as for society. True and sham thinkers, men wise and otherwise, with whom our age is blessed, have endeavored to solve the social question how to bring poverty up and riches down until they might meet on one level. But as yet neither the foolish nor the wise philosophers can boast of success; all that the first class effected was to sink into the poor man's heart the sharp sting of dissatisfaction, and the latter class, by their more sober remarks, succeeded in putting the favorite of fortune on his guard to make him more watchful and more selfish in the possession of his riches. It is an undeniable fact that by the exertions of our socialists the chasm which separates society in respect to wealth has been greatly enlarged and by no means healed. We have to look, therefore, to other parts for a more propitious solution of the question.

THE TRUE BALM OF GILEAD.

Morality, growing out of the sacred ground of pure religion is the only genuine balm that is able to cure this most painful sore of humanity. The belief in an All-wise Providence is the only key to the correct answer to the difficult question before us. Make the poor man look upon his poverty as upon a visitation ordained by his Maker in order to try his courage, to strengthen and to purify his heart, and to bring his soul nearer to the living waters of salvation, and he will cease to murmur and revolt against his humble station, and rather esteem and revere the will of his Heavenly Father, that cannot but lead him to true happiness. Hence the teachings of the Scriptural chapter mentioned above, directed to the poor and suffering.

The great principle of affliction is that it is sent in order to prove thee, to know what is in thy heart, whether thou wouldest keep his commandments or not.

Furthermore, "He afflicted thee and suffered thee to hunger in order that He might make thee know that not by bread alone man doth live, but by everything that proceedeth out of the mouth of the Lord doth man live." Finally, "And thou shalt consider in thy heart that as a

man chasteneth his son so doth the Lord thy God chaste thee.”

Arm the poor man with these principles, inculcate them deeply in his mind, and see whether he will not successfully withstand the struggles of life. Open for him the sources of courage—hope, trust and reliance—and, far from falling into despair, he will regard himself as the tried but nevertheless dearly beloved son of his Heavenly Father. Even his affliction will become unto him a pledge of God’s mercy. On the other hand the same Scriptural passage describes the happy state of affluence and comfort in the most brilliant colors. The danger, however, which follows riches like a threatening shadow, is not forgotten: “Take heed unto thyself that when thou hast eaten and art satisfied, and hast built goodly houses and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold are multiplied, thy heart be then not lifted up, and thou forget the Lord and then say in thy heart: My power and the strength of my hand have gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth.”

Let the man who enjoys the commodities of life in abundance never forget that an all-seeing eye ever watches him; that his wishes are a pledge trusted to him, and that he has to give an account of the use he makes of them. Materialism will never succeed in reforming the rich man. It materializes, that is, it hardens him still more, while religion, through the idea of a God who is the source of power, divests the possessor of earthly goods of those two pernicious vices, pride and selfishness, and makes him meekly disposed to noble acts of love and charity.

The conflict between the social classes is flagrant, you say; and I say, make the eighth chapter of Deuteronomy the standard of conduct for one and the other class, and all discrepancies will vanish. “The rich and the poor will meet; for both have need of the Lord.”

Israel's Past and Present.

June 24, 1877.

“And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways and to serve the Lord thy God with all thy heart and with all thy soul?”

Deuteronomy X., 12.

It is not good, neither for the individual man nor for a class of men to dwell with self-complacency on the merits, accomplishments and distinctions which they have attained, for such self-gratified retrospection is in most cases instrumental in breeding vanity, to stop further development, to lessen all good qualities by over-estimation. There should be a perpetual advance of man toward perfection, and if one degree is reached the preparing question for the next degree ought to be, “And now, Israel, what doth the Lord thy God require of thee?” Make use of the present to work rather for future progress than to speak of past attainments. The golden rule of the wise King, “There is a time to keep silent and a time to speak”, holds good in this respect. When unkind disposition, unfair judgment and blind misapprehension cross thy way, belittle thy character and mar thy good reputation; when by such dark work of hatred, discouragement and despondency threaten to invade thy heart, then it is time to ask thyself, “What have I been and what am I?” in order that the satisfactory answer may revive thy moral strength, the trust in thy good cause and the hope in thy God, and then it is time to tell the world in an unassuming and modest way, “That I have been and that I am! Judge now between me and my offenders!”

A GRIEVOUS OCCURENCE

has taken place within the last few days, which, like a firebrand thrown by an atrocious hand, was intended to disturb the tranquil peace enjoyed by the Israelites in this blessed, because free, country—an assault upon the Jewish name has been perpetrated which is the more to be regretted inasmuch as it originated with a man whose connection with the name and the millions of a deceased nabob gave him a

certain prominence in social standing. Is this narrow-minded act of prejudiced exclusion that has been inflicted upon us humiliating to the Jews? Must we regard it as a sign of the time and be discouraged and made despondent by it? Thank God there are open to us two never-failing resources—self-consciousness and the appeal to the judgment of our unprejudiced fellow citizens. We have no reason to shun the closest investigation of the character of our race from its origin to the present day.

THE ISRAELITE OF THE BIBLE.

What is the Israelite of the Bible? The disciple of the Most High, the faithful votary of that sublime idea which forever constitutes the true basis of all civilization. To acknowledge Him who is the fountain-head of all perfection, to serve Him with heart and soul, that was the vocation laid upon His nation in the very first hour of its birth. True, the Scriptures contain many a reproachful page against the obstinacy of the race, but the fact that the very records which chronicle their shortcomings were always revered and kept holy by the nation shows that our people never were blind against their own errors; that they rather strove to overcome them, and they loved and respected the chosen men who led them to correction.

THE ISRAELITE OF LATER HISTORY.

What was the Israelite of later history? He was the poor wanderer, ever persecuted, but never degraded, mostly hated but always ready to love and to repay with hearty gratitude even the slightest token of sympathy. Long centuries of suffering did not debase his character, nor cloud his intellect, nor mar the genial disposition of his heart. In spite of the towering difficulties he held a respectable rank in science, won and justified the trust of potentates in their most important affairs, and preserved the happiness of a pure and peaceful domestic life, even when driven as a beggar from his comfortable home.

THE ISRAELITE OF THE PRESENT DAY.

Such was the race in its darkest time and when the light of tolerance and humanity rose it found them fully prepared

for emancipation. And, finally, what is the Israelite of the present day? With the exception of the two representatives of behind time principles—Russia and Roumania—all civilized States have enacted in their law—the Israelite is a man, entitled to the rights of a man. The civic position of the race is respectable, and, without boast, we may safely state not undeservedly so. In science and art, in political and social life, in industry and commerce, in all branches of human activity, we have our representative men, who command the respect and undivided acknowledgment of their fellow citizens. As a class we are law abiding, deeply imbued with the desire to advance the interests of the country we live in and to win the brotherly affection of those with whom we share the rights and duties in the Commonwealth. Our charitable disposition is undisputed, and even the high standard of our morality, even in the lower ranks, is warranted by the criminal statistics.

THE MALEVOLENT ATTACK OF JUDGE HILTON.

This is our record in the past and present, thus we stand before the world, and thus we face the rude offence committed on the Jewish name by sadly perverted malevolence. Our self-respect is not shaken. To pronounce judgment, however, over the poor benighted man and his mediæval, "No admittance for the Jew," that we leave to the spirit of enlightenment and freedom, which cannot but condemn such eruptions of narrow-minded hatred

THE LESSON IT TEACHES.

For us, however, in conclusion, such events may be a lesson to watch eagerly over the honor of the Jewish name; to keep it unblemished, to do what the Lord requires of us, to walk in His ways and to serve Him with all our heart and with all our soul. Let us be good Israelites and good citizens, and the missiles of hatred will fall harmless to the ground. The Hiltons will die away; the great principles of Israel, however, and the free spirit of the American constitution will live forever under the protection of the Lord."

Religion, the Teacher of the great Art,
How to Rejoice.

June 30, 1877.

"And ye shall rejoice before the Lord, your God, ye and your sons and your daughters, and your manservants and your maidservants, and the Levite that is within your gates, because he had not any portion or inheritance with you."

Deuteronomy, XII, 12.

THIS passage appears closely connected with the ancient temple worship at Jerusalem, but still its significance did not cease with the destruction of that sacred place nor with the abolition of the priestly service. Independent of the change which time, by the will of Providence, has produced in the outward form of our service, this Scriptural clause serves as the faithful interpreter of the true nature of our religion.

RELIGION NOT HOSTILE TO JOY.

There are many who look upon religion as hostile to joy—a sort of Niobe, always weeping, always wailing, never smiling and never disposed to rejoice. This is an enormous mistake. Gladness is the chief aim of religion, to spread it where it is missing, to purify it where it is to be found, is the task of the heavenly messenger, Faith. True religion knocks most eagerly at humble doors : but will not the noble hearted rich man apply the abundance of his wealth to alleviate the need of those who are in want, in the first place and then think of it to entertain those at his richly set table who have a spread table of their own ? Such is the way of religion. With her treasures she enters first of all the humble habitation of those who stand most in need of her. Where the strength of poverty exhausts itself ; where shattered hopes cause hearts to ache and severe losses smart mourning souls, there she offers lovingly her healing balm and carries mercifully her glad tidings of a living Redeemer. Happy the poor sufferer that needs her sweet voice! Like the cypress at the side of a grave, the evergreen tree of never

failing hope in God grows up even from the most sterile ground of his hopelessness.

RELIGION NOT ONLY TO BE SOUGHT IN MISFORTUNE.

On account of this her mission, however, to administer consolation to the afflicted we must not regard religion as the safety boat which is to be resorted to only when the vessel of our hopes gets wrecked upon some reef of misfortune and lies neglected and forgotten as long as our sails are proudly swelled by propitious winds. It ought not to be so. Just as necessary as religion is for the afflicted to mitigate his woes, just so indispensable is she for the prosperous as the solid basis of all, true prosperity. Religion as the guide to happiness cannot be adverse to man's joy. Man, however, in his joys is very often adverse to his own happiness. Deceived by glittering appearances we hunt after the deluding ignis fatuus of momentary pleasure, and but too late we perceive that bitterness is in the end. To prevent such fatal errors and to guard us against the delusions of our own mind religion enlightens our soul and prepares our hearts for the fruition of joys which are pure in their origin, lasting in the satisfaction they give and conducive to our happiness even in the life to come.

JOYS TO BE FOUNDED ON INNOCENCE AND PURITY.

Analyze the Scriptural sentence quoted above, and you will find the exact enumeration of all the elements which are necessary to such joys, as make us happy in our own hearts and beloved in the eyes of the Lord. Our sentence begins: "And ye shall rejoice before the Lord your God." This expresses unequivocally that our joys must be founded on innocence and purity. A pleasure that has cause to shun the all seeing eye of the Lord is an enemy in disguise of a friend. Behind the smooth luring surface looks destruction of the soul's peace and welfare.

WHO SHALL REJOICE?

Next comes the answer to the question, who shall rejoice? "Ye and your sons and your daughters," the emphatic repetition of the short pronoun "Ye" is fraught with an important lesson. It makes us aware that the source of our joy

shall rather be over a contented heart than the abundance of outward means. The one who waits with his rejoicing until he will have accumulated sufficiently will never rejoice, for he never will have enough. The one, however, who lives in God more than his riches will make it a motto of his life, "My heart shall rejoice in the Lord." Divine wisdom adds, "And your sons and your daughters," showing us thereby on what ground the heart has to reap its most precious harvest of pleasures —it is in the bosom of the family.

JOY TO BE SHARED WITH OTHERS.

A man may command all the treasures of both Indies ; he may drink the cup of social pleasures to the very dregs—if he cannot find the culmination of joy in the sacred precinct of his domestic circle I pity him with all his treasures and pleasures. Yes, and "Your sons and daughters!" The joy to possess well educated respectable children cannot be outbalanced by any other joy in this world. Our sentence is completed by the addition, "and your manservant and your maidservant, and the Levite that is within your gates, because he has not any portion or inheritance with you." We cannot mistake what the Scripture aims at by adding these persons to the group of the happy family. There is embodied the admonition, "Be not selfish, be not exclusive in thy joys." Share them willingly and gladly with those that are not as blessed as thou art. Selfishness and exclusiveness mar the heart's best joy, while kindness and benevolence in themselves are a rich source of gladness and happiness.

Scriptural Warnings.

July 7, 1877.

"After the Lord, your God, shall ye walk, and
Him shall ye fear, and His commandments
shall ye keep, and His voice shall ye obey,
and Him alone shall ye serve, and unto Him
shall ye cleave."

Deuteronomy XIII, 5.

THIS verse and the whole of the thirteenth chapter of Deuteronomy deserves our especial notice, inasmuch as it

contains specifications of those points which become dangerous to man's religious feeling and practice ; and it teaches us at the same time how to avoid these dangers. how to remain steadfast in our convictions, it shows a keen foresight on the part of the Bible that it singles out first those points which have remained stumbling blocks to belief in our days and are nowadays perhaps more so than ever before. It is therefore by no means superfluous if we enter upon a closer investigation of the chapter of Deuteronomy mentioned in the text.

MAN'S BELIEF IN AUTHORITY.

To shake the belief in authority is the tendency of our time. But just as man becomes most enslaved, when he urges freedom to the excess of licentiousness, so man falls most assuredly in the snares of the darkest prejudices when his spirit revolts against the consideration due to well founded authority. Man must believe in something, the craving after an ideal lies in his nature. If he does not believe in the true God, he makes for himself an idol, extols it to the rank of a God and worships it. Our time has made havoc of the old, childlike religious feeling, the simple faith of bygone days has become a half forgotten legend of the past. We are a reasoning generation of critics. The Bible we make a sort of target ever to aim our doubting questions at and never to derive our answers from. "Divine authority" for us is an antiquated phrase designated as obsolete in the doctrine of modern scepticism. We replace it by the proud term "human science."

HUMAN SCIENCE AS COMPARED WITH DIVINE POWER.

Now human science is a very good thing. It shares many qualities with the sun—it spreads light, it embellishes life, it is conducive to every kind of useful production, but it has as little divine power as the sun has. What then is the difference between the sun worshippers of old and your modern idolizers of human science? Enjoy the benefits of the sun, and praise Him who made it; enjoy the fruits of science and adore Him who bestowed on you human intellect. Science, plunging in depths of nature, is like the true

prophet appointed by the Lord to guide his people. Science denying its own focus, God, is what our chapter calls the false prophet, the dreamer. Even if the sign or the token that he giveth comes to pass, as soon as he says, "Let us go after other gods, and let us serve them," then shalt thou not hearken unto the words of that prophet or unto that dreamer of dreams. "After the Lord, your God, shall ye walk." This must be the final conclusion of every human science, or else it is false and deceiving.

DANGERS MENACING — FAITH THROUGH FALSE FRIENDS.

There is another weak point in our modern believers. In olden times a man regarded his faith as his most precious good, which he had to guard above all other possessions. We, however watchful as we are concerning our worldly portion, still prove very heedless and neglectful in the guardianship of our heavenly part. Like a fortress whose garrison sleeps while the enemy is in siege before it, so is our heart easy to be overcome, upon the first assault it surrenders itself incontinently. Formerly religion dictated our connections; now our connections dictate our religion. You are inclined to abide by your inherited troth. You feel religiously disposed. You would like to build up your household on the foundation of a hearty religious practice. Public worship and domestic devotion seem to you conducive to sound morality. You intend to introduce them into your family. You intend many singular things, but there is a brother, a second cousin or friend of the house who is an adept in modern wisdom, he smiles at your intentions; he shrugs his haughty shoulders at your practices, he pities supremely your sons and daughters misguided by your prejudices. You see that you lose confidence in your own principles; you lose the courage to uphold them, you waver. The young folks go after the modern second cousin, you go after the young folks and in this way many a household which was intended to become an ornament to religion is turned into an abode of disbelief and frivolity, through lack of moral strength and perseverance. Mark what our chapter says in this respect;—"If thy brother, the son of

thy mother, or thy son, or thy daughter, or the wife of thy bosom or thy friend, who is dear to thee as thy own soul, should entice thee in secret saying, “Let us go and serve other gods,” than shalt thou not consent unto him nor shalt thou hearken unto him.” If your friend does not go with you, go without him; but after the Lord, your God, you shall walk, after Him firmly after Him only.

FALSE THEORIES OF MAJORITIES.

Of the same drift is the third point in our chapter. It aims to break down a third enemy that stands in our way when we intend to walk after the Lord. In many respects it is true that *vox populi* is *vox Dei*, and in many cases it is not true. “The majority rules” is a political maxim which, however, does not hold good in points of morality. “Why should I not be as the majority is?” This question has turned many a well disposed man into a despiser of the most sacred thing, religion. You happen to reside in a block where the majority goes a different way when it is time to walk after the Lord. Your practical wisdom argues with your religious sense, Why not do as the rest do? This argument is conclusive in our time and with most of our generation. Truth, however, remains truth, even if the large majority is against it, even if it stands alone and a whole world cannot turn wrong into right. This is the principle inculcated by the last item of our chapter:—“If thou shouldst hear concerning one of thy cities, there have gone forth men, children of worthlessness from the midst of thee and have misled thee, the inhabitants of their city, saying, “Let us serve other gods,” which ye have not known, then shalt thou inquire and make search and ask diligently.” Do not excuse yourself with sharing the way with the many; inquire, make search, ask diligently and if you find out that the drift of the majority’s way is “Let us serve other gods,” then be rather deserted, solitary and unassociated, but walk after the Lord, your God, unceasingly, steadfastly until the happy end.

Mission of the Jew.

July 14th, 1877.

“Zion shall be redeemed through justice,
and her converts through righteousness.”

Isaiah, I., 27.

THE ninth day of the month of Ab, which occurs on next Thursday, is the *melaina hemera*, “The Black Day,” in Jewish history, while the verse of our text is the most brilliant star in the galaxy of divine promises. The day commemorates the melancholy events of the destruction of the first and second temples at Jerusalem. The text quoted, however, expresses the glad tidings of a final restoration of all the lost glories. Time is the best teacher of history, and the most competent expounder of the prophetic predictions. After 1900 years experience we are better enabled to judge about the intention of Providence in permitting the collapse of the Jewish State and national sanctuary, than the generations who witnessed the fact and who lived immediately after it. We see how God links the events until they reach the intended end.

THE JEWS AS A BLESSING TO MANKIND.

The Alpha and Omega of Jewish religion and history are that the descendants of Abraham are destined to live for the blessing of mankind. The idea of Israel’s mission renders the revelation on Mount Sinai the greatest fact in human history, and elevates the narrative of the vicissitudes of our people far above the level of a mere national history. The consciousness of this mission has ever lived in our nation, but in different periods it shaped itself differently. During the existence of the Jewish State this consciousness manifested itself in the hope that Hebrew Commonwealth would at a certain future become the focus of gregarious life, both political and religious, for mankind. The prophetic vision made all the nations flock together toward Zion. There the perfection of humanity was to reach its culmination. There the sword would be replaced by the scythe, the spear by the

sickle, and the curse of war by the blessing of universal peace; and, like a mother in the midst of her children, Judea would be loved and honored as the maternal ruler over all.

THE IDEAL KINGDOM OF GOD AND THE MESSIAH KING.

By such visions the State became idealized into the kingdom of God, and over the ideal State was set an ideal king, the Messiah. Frequent and heavy misfortunes swept over the head of the nation; but no night was dark enough to obscure the lustre of the two leading stars. The advent of the kingdom of God, the coming of the Messiah, remained the supreme hope of the people when all other hope vanished. Even in that gloomy moment, when the crown was torn from Judea's brow, when the Roman buried the State and burned the sanctuary, he could destroy only what was visible, what was material. The old hope, however, rose like a phoenix from the ashes, the ideal State did not go to ruin, and the Messiah king was more ardently expected than ever before.

PROGRESS OF REGENERATION.

The centuries after the destruction witnessed a sad spectacle. They saw this people as the weary and exhausted wayfarer whose description is so touchingly given by the eminent English bard:—

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild dove has her nest, the fox his cave,
Mankind their country—Israel but the grave!

The seeming struggle of death, however, was in reality a process of regeneration. Just as we see in nature, when the icy clutches of winter melt away by the mild breath of God's love and life-spending spring spreads over the resurrecting earth, so the ice of the frozen hearts and stifled minds melted away before the warm rays which shone forth from the sun of God's Word. In the same measure, as the world became more imbued with the spirit of Sinai's truth the

mists of prejudices sank, the winter passed away, and a more genial season began its reign in the life of mankind. The weary wanderer, Israel, did not die in the meantime. Through his agency a new and a higher element, the spirit of pure religion, came into the life of the human race, and the more this element grows the more true civilization spreads, the better is the welfare of mankind established, and the surer is a respectable position among the nations of Israel granted.

THE HOME AND MISSION OF THE ISRAELITE.

In the course of time we have learned the great lesson that our life is not depending upon a certain spot on the earth, be it called Palestine or otherwise. As the waters cover the ground of the sea, so truth shall cover the surface of the whole earth, and wherever a human soul lives that needs the living waters of salvation there is our home, for there our work is to be done. A history of eighteen centuries has taught us that it is not the destiny of Israel to wait quietly in their country until mankind will wander to Palestine and nations will crowd to Jerusalem to ascend the holy mount, to enter with praise the house of God. Israel had to leave its home, to carry along its intrusted treasure and to bring the light of God's Word to the homes of those who walked in darkness. Slowly but surely is Israel accomplishing its mission. The consciousness of this mission lives in us as in our ancestors, but in a different form. It is no more the ideal State and the ideal king that makes us long for the soil of Palestine and for a state of things as it existed 2000 years ago. Our mission prompts us to pay our obligations to the present. The heroes of our past are and will remain endeared to us. We look upon "the ninth of Ab" as upon a day which must fill each Jewish heart with melancholy feelings on account of the many sufferings by which it was followed for our father's; but at the same time this day and its events are the clear manifestation of the Lord, that there shall come a time when all the earth shall be one consecrated Zion. The ideal State is the brotherly union among mankind, and the ideal king is the universal

acknowledgment of the Only One and His eternal law. When this time shall have come, then shall be built the spiritual Jerusalem, the lost glories shall be restored ten-fold, and the prophecy of Isaiah shall be fulfilled:—"Zion shall be redeemed through justice, and her converts through righteousness."

The Sabbath of Consolation.

July 21, 1877.

"Comfort ye, comfort ye, my people, saith your God."

Isaiah, XL, 1.

THE mournful day that commemorates the deplorable calamities which befell the Hebrew Commonwealth was celebrated by different congregations in a different manner. The superficial observer who from his discrepancy in practice should feel inclined to draw the conclusion that schism exists among the Jews of the present is greatly mistaken. True, the orthodox turn their faces toward the East. Their souls revel in the glories of the past and cling with tenacity to the checkered chapters of the history of bygone days while the so-called reformed Jew faces the present and follows the course of events down to his own time. He is less sentimental in regard to old relics and more practical in respect to investing advantagiously the sum of spiritual truth which the past had bequeathed to the present generation. Notwithstanding this difference, however, in the ways and means, both parties are indissolubly one in their views and the main principles of religion. The Deity as taught by the Bible is acknowledged by both with the same reverence. The moral law which in its utmost purity as crystallized in the sacred writings is regarded as binding by both, and both concur in the great hope that all abominations will be removed and the kingdom of God will be established on earth; that the day will come when mankind will outgrow their puerile superstitions and will unite in true acknowledgment and pure adoration of the Only One.

ISRAEL'S "BLACK NIGHT" FOLLOWED BY A SABBATH OF COMFORT.

This statement of Israel's integrity as a denomination is necessary to understand and to appreciate the words of our text—"Comfort ye, comfort ye, my people, saith your God." Religion is the interpreter of human life. After the tempest follows a quiet sunshine and a purified atmosphere. After deep sorrow the patiently resigned heart becomes refreshed by the tranquil consolations of a pure and filial belief in our Heavenly Father. This idea is strikingly expressed by the fact that the mournful "Ninth of Ab" is followed by the "Sabbath of Comfort and Consolation." Thereby the shining star is singled out for us after which we shall direct the course of our vessel when our national or individual life changes into a sea of trouble and danger. Consolation is an ascent from the deep of sorrow to the height of comfort, derived from the consciousness of our connection with Him who is the source of all happiness and therefore the heart requires a certain preparation in order to receive true consolation. If the garden of your joys has become a wilderness and the field of your hopes a desert, then as the prophet has it, "In the wilderness make ye clear the way of the Lord, make straight in the desert a highway for our God." Try to meet Him, and you will find Him, with his blessed gifts that soothe all pains and cure all sores."

HOW TO ENJOY CONSOLATION AND COMFORT.

In order to enjoy the consolation and comfort professed by the mercy of God's word, we must have unity, harmony, brotherly love throughout the congregations of Israel. The advanced should not look down with pride on him who is lower on the scale of progress, but should try to raise him until he reaches the same level. There is no true prosperity to be hoped for in our religious affairs unless the benefit of true culture is diffused among all classes. We should, therefore, bear diligently the light of knowledge to those quarters where it is most needed. Our efforts should be directed to educate those of our brethren who through the unfortunate conditions prevailing in the countries from which they hail, have not had in their early age, the oppor-

tunity of a sound popular training. A solidly linked organization of our Hebrew communities for the purpose of fostering and furthering the pure spirit of our religion is a requirement to satisfy which we should not delay one moment, for on it, to a great extent depends our immediate success as a denomination.

TRAIN THE MIND TO MEEKNESS..

In speaking about the healing power of religious consolation for individuals, let me urge you not to wait with preparing your hearts until sorrows, like an invading army break in upon them : but the proper way is even in the hour of brightest prosperity to train the mind to meekness and submission to the will of God. Wantonness in the sunny days is succeeded by despair at the time when the storm is let loose while the meek and resigned, even in the most towering misfortunes, hears the soothing divine voice, "Comfort ye, comye, my people, saith the Lord."

Keep Thy Heart.

August 4, 1877.

"Above all that is to be guarded, keep thy heart; for out of it are the issues of life."

Proverbs, IV., 22.

THE month of Elul, which is to begin on next Friday, is devoted by the synagogue to preparation for the ensuing holy season, and accordingly our remarks must be in this direction. Life teaches us the great lesson, how important it is for us not to be taken by surprise, but to be always on the alert. Our success—nay, our safety—depends to a great extent upon our watchfulness. A thoughtful foresight enables us to avoid the bad consequences of many a threatening emergency, and causes us to earn the full harvest offered by our favorable opportunities, while the negligence of the unmindful hastens the step of the approaching evil and makes him often lose his best chances. This is a wise rule, which we appreciate in our worldly affairs, but we are

far less careful in applying it conscientiously to our spiritual welfare. The cause of this neglect is an erroneous conception, which, in most cases, becomes fatal to our happiness. Our wishes and hopes, our aims and endeavors, all centre in the one point—to acquire for ourselves as great an amount of well being as possible. This desire is natural to man, and if he follows it in a proper direction it leads him to the right goal. Many, however, deviate and are sorely led astray. They look at outward things, not as upon the means to reach happiness, but as happiness itself. In the greedy pursuit to grasp as much as they can of the good things of this world they spoil their hearts, and they forget altogether to remember that to the enjoyment of happiness a pure heart is the first requirement. What would you say of a man who in order to better quench his thirst, should go and stop up the source from which the silver streamlet issues? What would you say of him who, in order to better enjoy the fruits of his tree, should cut off the channels of life, the nourishing roots?

A PURE HEART THE SOURCE OF HAPPINESS.

Now, if life's joy is the meandering rivulet, winding rapturously through the green meadows of man's existence, then his heart is the source whence the jets of its living water issue. If happiness is the fruit of the tree of our earthly life, then, again, the heart is the root which brings the food to stem and branches, and on whose healthy condition blossom and fruit depend. Like the suckling on its mother's breast, so is our soul safely harbored in the bosom of God's chosen daughter, pure and holy faith. Religion, with motherly hand, wakes her child from sleep. She adorns the beloved offspring intrusted to her care, not with futile ornaments which will fade and soon pass away, but with jewels whose value never diminishes, but always increases. Life is a short and deceiving dream, if seen through the camera obscura of mere human fancy. It becomes, however, a sublime reality if viewed in the light of God's truth. The events of our threescore and ten years develop into a melancholy series of disappointments if we judge them only

by that which tastes sweet or bitter to the palate. But they are the precious links of the golden chain of perfection, if our ear is acute enough to hear the spiritual language in which they speak to us. Our condition is just the reverse of that of the inspired bard of the Song of Songs. He says:—"I slept, but my heart was awake."

THE BODY AWAKE—THE HEART SLEEPING.

We, all the year long, are awake, but our heart sleeps. We are toiling without meditating; we are struggling without contemplating; we are rejoicing where perhaps we ought to be sorry; we are wailing and complaining where we most assuredly ought to praise the name of the Lord. Time streams on to the ocean of eternity, and the vessel of our life runs the wrong course, for the man at the helm is dozing. The heart is asleep. What does it avail if the rest of our fabric is wide awake? We pass our days in a dream; and a wild dream it is! We work with our brains, like overheated locomotive engines. We carry along the numerous train of pains and enterprises, but, like the passenger train, we are always travelling on the road and never look at time. We know many things, but we do not know what is passing in our own house. I mean, in the recesses of our soul, in the chambers of our heart. Such neglect, however, is not committed unavenged. The overheated locomotive explodes, the train comes to a standstill. What then? Oh, while it is time improve thy life and thy life's happiness! Above all that is to be guarded keep thy heart, for out of it are the issues of life.

Courage and Fear.

August 11, 1877.

"I am that comforteth you. etc."

Isaiah III, 12,13

LIKE the compass needle turning one point toward north, the other toward south, so man's mind is constantly oscillating between the two extremes "Courage and Fear".

Opposite as these two are in nature still both seem to be destined by Providence to perform the same function to serve as faithful guides to God's favorite creature through his earthly pilgrimage. They take possession of the human being on its entrance into existence and do not leave it even at the door of death. In the earlier period of life they show themselves as childish daring and childish timidity. They grow to strength of purpose and action and to care and anxiety with the growing earnestness of manhood and as the snow of old age covers the crown of the head, being made wiser by long experience, the one turns into sublime hope of eternity, the other into deep regret for the shortcomings and wasted hours of a life soon to be concluded.

Courage and Fear mould the heart and stamp the character of man—the right proportions of both, their application in the right place and at the proper time are conclusive in respect to the value of man's life. The great mistake consists in misapplication. Our blunders in this regard begin generally in childhood and continue often through life. Bold and daring is the child in violating the will of father and mother and, apprehending the sad consequences of the false step committed, fear prompts the little sinner to conceal his evil deeds and so to begin at an early age the sham life of a hypocrite. The seeds of childhood bear fruit in later life. With the increasing years, the objects change, but the bent of mind remains the same. Unprincipled courage and unprincipled fear are both like a whirlwind—the one grasps man and lifts him high up without granting him a firm stand, the other hurls him down and lays him low in the dust.

What avails the high spirit of an army if the leading general does not act after a preconcerted plan—if he neglects the measures of a sound strategy? With flying banners, with swelled hearts, the host advances. But soon you see the proud lines routed. Wild panic rages where a few hours ago indomitable courage shouted its battle cry. Would not a little fear at the proper time have prevented

this disastrous defeat? Such is man on the battle field of life. Trusting in the strength of his arm, relying on the resources of his brains, he sets out against the obstacles that beset his faith. Unscrupulous in his means he struggles on; by hook or by crook, he must reach his aim. He must gain the prize. He must climb up to the height of his proud desires. Successes may for a while blind his vanity; prosperous years may strengthen his illusions. Sure and certain, however, there comes a time when the dauntless warrior sits forlorn on the way side, exhausted in his strength, wounded in his pride, wrecked in his hopes—a broken old man whose eye whether turning to the past, present or future cannot but look with dismay upon life's lost battle, on ruined faculties and wasted energies, on forfeited happiness here and hereafter. Ah, but a little fear—a little fear at the proper time and undoubtedly this ruined life would have taken a different course, would have led to a far different result.

WHEN SHOULD MAN FEAR OR BE BRAVE?

Some modern psychologists look upon man as upon a mere mechanical work. They compare him to a watch that moves and when the component parts are worn out, then movement stops. But from whatever side you examine man's nature you always find that a Divine law is indispensable to him. If man is to be compared to a watch, then courage is the moving spring that sets the wheel of energy to work and fear is the escapement that interrupts the circulating motion of the wheels and converts it into a vibrating one. Both are necessary for the wonderful time-piece—man. The one actuates him to do, the other to desist from doing. How will our modern psychologists wind up the human time-piece so as to make its course regular so that it may always indicate true and never false time? They plunge into the deep sea of thought to find some new system for man's inner life. There is no necessity at all for their trouble in this direction. No better system can ever be found than that promulgated in the sacred pages of the Divine Book. When should man fear and when should he

be courageous? We find the exact and never failing answer in the words of the scriptural text—"Who art thou, that thou shouldst be afraid of a mortal, that must die?" No assault of human power, no vehemence of disastrous events can ever curb and crush the man, that is ever conscious of the close relation between himself and his Maker. In the face of overwhelming vicissitudes he asks himself "Who am I? Am I not the beloved child of my Heavenly Father? Is not the Omnipotent my shield and protection? May the sea of troubles roar and rage, can He not quiet down and lay still its waves? The Lord is with me I do not fear" is the watch-word of him who is ever with the Lord. Our prophet, however continues—"And thou forgettest thy Maker—thou dreadest continually". Then man has real cause to fear and to dread when he turns from Him who is his help and hope, his reliance and his stronghold. When he forgets and forsakes his Maker then man is forlorn and forsaken; then it is time for him to tremble! With God we have courage, without Him, fear and despair. That is the system of Divine wisdom. It is the only true one. Let us regulate our course after it, then we conquer in the battle of life, then we move right through time to eternity.

Man as a winged Creature.

August 18, 1877.

"Even as the sparrow has found a house and the swallow a nest for herself where she may lay her young, so have I found thy altars, oh Lord of hosts, my King and my God"

Psalm LXXXIV, 4.

If I were to side with the evolutionists I would venture to advance a theory—not more adventurous, perhaps, than any other of that kind—that man, before he reached his present state of somatical development, must have belonged to the feathered tribes. By and by he dropped his wings, but he retained his volatile nature; for though his pinion is gone, his whole life is still one continuous effort to rise and

soar aloft. If I were inclined to work out my system, I could write a very learned volume on this topic, as there is a great array of details in support of my hypothesis. I could show how all the genera of fowls, with their different peculiarities, are precisely represented in the wide range of human society. There is a large family of human sparrows. We find them lurking on every garden fence, eating tit-bits of the nicest fruit, feeding on crops which they have not raised. This genus is noted for its impudence. There are human swallows, coming in swarms where genial spring weather invites them. Building their nests under your roof, they stay with you as long as the sunny days last, but at the approach of the melancholy storms of the rough season they leave you suddenly to search for more sunny region. There are birds displaying proudly their magnificent colors. Vanity breeds this genus, their number is legions. There is the human ostrich, with precious feathers and uncommon digestion, possessed of the fatal delusion that nobody sees his shortcomings, if he himself hides his face from them. There is a bird of night, the owl of prejudice; the spying hawk, the hook-billed vulture, the black raven that feeds on the carcass of crime, while the hawk of life floats tremblingly on the mighty flood of God's wrath. There, however, is, on the other hand, not missing the meek dove carrying its olive branch, nor the host of the sweet singing birds, nor the king of the fowls, the high soaring eagle.

PLACID HEARTS AND PIOUS MINDS.

There are placid hearts full of natural propensity for all that is good and pure; there are pious minds that embellish God's creation by their sweet hymns offered up to the Creator; there are master intellects who by the strength of their spiritual wings measure the distance between heaven and earth and dwell in their greatness on solitary heights.

WHAT MIGHT BE DRAWN FROM ANALOGIES.

The analogies mentioned and their number increased *ad infinitum* could not induce me for one moment seriously to

maintain the idea that man's spirit is nothing more than the outgrowth of his altered bodily proportions. Why will you make accountable the evil doer for his misdeeds if you leave to him the plausible excuse, "Your philosophy chains me so fast to the lower animal world that it is by far more natural for me to do wrong than to do right. You are meek, unoffending, benevolent. I am reckless, violent and repulsive. You belong to a genus different from mine. It is not the merit of the dove that she is what she is nor the vice of the raven that he never turns into a dove. Where nature has stationed us we must stand." Such reasoning is destructive to all social order, but it is the natural consequence of our glittering modern theories on man and man's mind. Human law is or ought to be the reflex of Divine law, both have their foundation in man's accountability. No accountability, however, is possible where the soul is denied to be a free agent and no free activity of the soul can possibly be asserted as long as the spiritual element in man is regarded as nothing else than a mere issue of his physical proportions.

MODERN AND SPIRITUAL SYSTEMS COMPARED.

The modern system claims the faculty of development for the body and maims unscrupulously the superiority of the spirit. The Scriptural system vindicates the faculty of development for God's image in man—his soul. Of the body, however, it says, "For dust thou art, and to dust shalt thou return." Which of these systems is the true one. There can be no doubt about the decision. Let the new system work for a time long enough to wipe off all the noble features that religion has developed in man's mind. Let the teachers of the new school raise a question with the sole principle, "Man's foundation is in the dust, and his destination is the dust"—and nothing more. Let them do so for a while and they will sadly experience how soon the doves, the birds of sweet song, the eagles of high spiritual flight will decrease, and by and by entirely disappear from human society while the owls and the vultures will increase and become the dominant element.

THE HOLY FIRE OF RELIGION.

How will you nourish in man the grand flame of filial and conjugal love, of benevolence and charity, of self-denial and devotion to virtue, if you do not kindle it from the everlasting fire and the holy altar of religion? This fire once quenched, chaos and darkness again prevail, and man's bosom turns into an abyss, over which the Divine spirit waves and wails, for extinguished is the light of heaven. You cannot be godly without a God. You cannot become spiritual without believing in the superiority of your spirit. Religion is too much of a true friend to man, not to be an irreconcilable adversary to a theory that evidently cannot but harm man in his highest and dearest interests. God's truth makes us aware that our soul is gifted with wings. It teaches us to use them, shows us the direction we must take in our flight in order to reach the goal. The bird is known by its plumage. Man is known by his soul, but in order to train our soul properly and to secure for it a sheltering nest here and hereafter each of us must be convinced of the truth of the words of our text.

Tithes and their Lessons.

August 25, 1877.

"I have not eaten thereof in my mourning, neither have I removed away ought thereof in an unclean state, nor have I given aught thereof for the dead. I have hearkened to the voice of the Lord my God. I have done all just as thou commanded me."

Deuteronomy, XVI., 14.

If we compare religious life as prescribed in the Bible with our religious practice, we find a remarkable difference, which at the first look seems to speak more in favor of the modern than the olden times; for, while with us it is a rule to appear in the house of the Lord at least once a week, the inhabitant of Palestine was required to make his appearance at the holy shrine in the temple of Jerusalem only three times a year. This shows, however, that the weekly

visit to the house of worship is by no means to be regarded as the pith of religious life. The worshipper of old, though he entered at long intervals the sacred halls of the sanctuary, in the meantime every single step in his household and business life was marked by a Divine behest. The word of the Lord was to be the sign on his hands, the frontlet between his eyes, the exclusive possessor of his whole soul and heart. With us, as between two hostile powers a line of demarcation is drawn between the tranquil life of devotion and the busy life of the market. The same man who reverently bows before the majesty of the Lord in his sanctuary would strongly protest against any intrusion of God's plenipotentiary of religion upon his worldly affairs. With the old generations religion was the chief manager in all the ways of life. It was the true interpreter of the heart's language between husband and wife, the trusted tutor in the education of the growing family, the accredited counsellor in difficulties, the welcome peace-maker in altercations. It was the receiver, teller and book-keeper, with one word, the confidential factotum in man's most secret business transactions.

THE SCRIPTURAL INSTITUTION OF TITHES.

Some people look upon the scriptural institution of tithes as upon a selfish law devised by some cunning ecclesiastic to satisfy his priestly avarice. Ignorance obscures the vision of those who think so, else they would perceive that while each of the other tribes constituting the people had their portion in the Promised Land, the priest had no other boon but his God, and no other portion but the pious donations of his brethren. The law-giver, had it been his main intention to enrich the priests, could have done so by following the Egyptian example, giving unto them the best territories of the land. Tithes are the true tests of man's earnestness in religion; they are the best means to educate the mind to practical piety. It is an error if people think that all the tithes went to the Levites. There were three kinds of them, and each suggested a different idea; the first class: the tithes that were given to the

Levite reminded the owner of his connection with the sanctuary he was to support, God's household, remembering that it is kind Providence that grants the harvests and provides for all our wants. The consciousness of man's dependence upon God's mercy was nourished by this religious tribute. Self-conceit and overrating his own power were prevented, and so the giver received far more than he gave. There was a second class of tithes—the second year after the year of release was appointed for it. The owner had to take the tenth part of his harvest, convert it into money and go up with his family to the holy metropolis and spend the proceeds there "in all that his soul wished and so to rejoice before the face of the Lord." If the first class was to teach the possessor who was the dispenser of his blessing, this second class of tithe was intended to instruct him how to enjoy in purity the merciful gifts of Providence. That the poor might not be forgotten in this rejoicing is patent from the Scriptural advice. According to divine morals, however, charity should not be a whim, but a law with man. There came the third year after the year of release, and then the poor, the orphan and the widow could claim the tenth part of the owner's produce as their lawful due. This was the third class of tithes, and what a rich harvest the pious husbandman reaped in his third year. He that feeds the hungry, he that supports the widow and acts fatherly toward the forsaken orphan, stores up his grain in that eternal granary which opens for us when all earthly stores are closed.

TITHE-GIVING AS THE PRACTICAL SCHOOL OF RELIGION.

Was not this cycle of tithe-giving the best school of practical religion? The deed preceeded and then came the word. When the cycle was through then the confessor had to make his verbal confession, and each sentence of the same represented one of the sublime principles taught by the divine law.

Mournful is the soul of him who acquires the goods of this world without acknowledging Him who giveth them. The pious confessor, however, said, "What shall we say of him who by his unscrupulous enjoyments defiles his soul and

turns God's blessing into a curse for himself?" The old confessor furthermore said,—“Neither have I removed away aught thereof in an unclean state.” And he who hoards up his treasures without infusing into them the circulating life-blood of charity, does he not kill God's blessing and lay it to the dead? The confessor of old moreover had to say, “Nor have I given aught thereof for the dead.” Let us, in conclusion, transfer this lesson into our own lives. In acquiring, enjoying, and distributing the goods of this world let us follow the principle of the divine teachings. Then we may, with the confessor of old, exclaim: “I have hearkened to the voice of the Lord my God; I have done all just as Thou commanded me.”

Hebrew Holiness.

Sept. 2, 1877.

“Create within me a clean heart, oh God!
and a firm spirit renew those within me.
Cast me not away from Thy presence,
and Thy holy spirit do not take from
me. Restore unto me the gladness of
Thy salvation, and with a liberal spirit
do Thou support me.”

Psalms, LI., 12–14.

It is a pity to behold a sweet flower drooping its head and withering away under the scorching rays of a burning sun. It is, on the other hand, a gratifying and gladdening sight to observe how the dying blossom revives and raises joyfully her fragrant chalice when refreshed by the blessed food of God's mild dew. This picture in its double aspect is truly reflected in the beautiful chapter from which I have taken my text. We see there the sweetest flower, the mind of the divine poet, the heart of the sacred bard, languishing, pining, drooping, touched by the sulphur breath of burning sin; the jetting fountain of sweet hymns has turned into a dark abyss from which the groanings of a tormented soul ascend. The purple that covers the royal sinner is not large enough to hide the deep wound which

his evil deed has inflicted upon him. His great mind does not forsake him even while in the snares of evil. He strips himself of his purple, girds with sackcloth his loins, bends deep in the dust his crowned head; the outcry, "I have sinned to the Lord!" rings from his agonized soul, and lo! the burning tear of repentance turns into the mild heavenly dew which restores the pure fragrance of spiritual bloom to his mind. The most sublime jet of his fountain of songs is this, his sacred hymn of a repenting soul. He is a faithful teacher, a trusty guide, showing not only him who never strayed the upward path to virtue's height, but mildly and wisely directing also the one who has fallen now to rise again—how to work himself up from the depth of sin to the height of God's mercy. He himself was a saved transgressor; therefore he could say:—"I will teach transgressors their ways and sinners shall return unto Thee." What we learn from him is that the faded blossoms of the soul are restored and the gladness of salvation is won for the pining breast through a clean heart, a firm mind and a liberal spirit.

SPIRITUAL REJUVENATION—THE NEW YEAR.

When, my friends, could such teachings be more welcome to us than at the present period, when we have to perform in and on ourselves? We stand at the eve of the expiring year. The next Sabbath will usher us into the new one. Ere we enter the new cycle of months, a retrospective is so very natural, so very necessary to each of us, and the lesson taught by the sacred bard may help us greatly the better to judge our past and to improve our future by due preparation. A year is long, especially when it does not count among the propitious ones. In its course we see many a dear hope fall, many a cherished expectation wither. At its conclusion we look upon the field of our foiled prospects as upon a garden over which the severe storms of the season have passed. We regret its decayed state, the more we remember the brilliant splendor of its spring glory.

THE THREE MAIN ERRORS OF LEARNING.

The great British philosopher, Bacon, has pointed out three main errors or distempers, as he calls them—vain

imaginings, vain altercations and vain affectations. The most important learning for man is undoubtedly the knowledge of his Maker and all the moral consequences that emanate from this knowledge are the streams of life from which man draws his happiness in time and eternity, from which the right nourishment flows for all that man's hand plants for earth and for heaven. The three distempers, however, adulterate the source and deprive us of its blessings. Our vain imaginings cause us to seek happiness where misery is to be found. Our vain altercations prompt us to doubt everlasting truths and to combat against Divine wisdom. Our vain affectations remove us from the straight line of that which is good and draws us into the crooked paths of that which is evil. Is it to be wondered at that by such agencies the blossoms of our joys fade and die away? But to cure the Morah of disbelief there is our Psalmist's remedy, the clean heart, the firm spirit, the liberal mind. They insure for us the gladness of salvation. They lead us through the streaming years to the port of charity. They offer unto us the never-fading blossoms of joys that never end.

The Pilgrimage of Life.

Sept. 9, 1877.

"I lift up my eyes unto the mountains.
Whence shall come my help? My
help is from the Lord, the Maker of
heaven and earth."

Psalm CXXI., 1,2.

It behooves the pilgrim through the valley of earthly life to rest for a moment at the boundary stone of a new year and to reflect earnestly whereto his path leads him that he may not stray in his wanderings from the final goal. In the far, far distance, scarcely noticeable to the scanning eye, there runs the blue mountain range which separates him from eternity. It is our last station of our pilgrimage. Man must pass it in order to reach his home, and therefore it is advisable for him to lift up his eyes unto these mountains and never to lose them from his view. Many say, "The

road is long, why should we begin the journey of life by looking after the distant mountains? There is time enough for that as we approach the end. In the meantime we will enjoy the pleasures of the way." But rolling time teaches us another lesson. The green meadows of our merry sports, the gay days of our youth, how quickly they pass away! The hot days of our manly labor, long and weary as they are, still they pass away! Time rolls on and drifts us nearer and nearer to the end, still we say the road is long and there is yet time. But lo! we stand at the foot of the mountain, unaware, unprepared—a lost life behind us and lost hopes before us!

TIME AND ETERNITY.

Again, many others say, "The mountain range, between time and eternity is so far off, so dim and so vanishing that it looks more like dreamland. Why should we waste our time and our energies with hunting after a mere imaginary point? We will set before ourselves real ends and aims, which are more tangible and lie within the scope of our reach." They accordingly neglect and abandon the far future with its hopes and promises and devote themselves entirely to the courtship of the flying moment, their seed is for the moment and their harvests are from the moment. But what is the moment? A drop in the ocean of time. Seafarer on the ocean of life the mightiest waves you have to leave behind, how will you make a lasting covenant with the single drops? Our worldly aims are they the real ends? When we have reached them can we say, "Here I rest, here I will stay, for here is my delight?" Rolling Time says, "No". All our successes on earth are momentary stations. They remain behind and we pass onward, unremittingly onward and forward. What we deemed so near and soprehensible recedes further, always further. No human power can ever grasp the days past and what we deemed so far and so dim draws nearer, always nearer. No human contrivance can make us escape from meeting it. The journey is over. We alight from the wings of time, we stand before the blue mountains of eternity, and there the truth

stares us in our face. Our aims and ends were all imaginary dreams. The real goal of man is the home of his soul—the realm of everlasting life.

NECESSITY FOR FAITH.

Many again, express themselves well disposed toward spiritual things and inclined to "lift up their eyes unto the mountains," but their life's path, they say, is so densely beset with troubles and tribulations, they have to struggle so incessantly against the vicissitudes in their way, that there remains no time for them to pay attention to the remote heights of spiritual hopes and prospects, and they are wrong in saying or in thinking so. Where else could and should we find refuge in the days of need, but on the impregnable mountain crest of pure faith? In our struggles and troubles can we find a better support than a firm reliance on Him who never sleeps and who never slumbers, but watches over us with father's care, even in the darkest night! Without Him we are in the face of the adversities of life, like the servant of the prophet, when he saw the Syrian army surrounding them and exclaimed despairingly, "Alas, my master, what shall we do?" With God we are like the prophet, who calmly responded, "Fear not, for more are with us than with them." Whether our path runs through the roses of joy or the thorns of suffering, it is equally necessary for us to keep the holy mountain in sight, to invoke the aid of Him who was our true shepherd in the past and will be our faithful guide all through the piano of time to the blue mountains of eternity.

Days of Atonement and Return.

September 16, 1877.

"Return, O Israel, unto the Lord, thy God," etc.

Hosea XIV, 2-3.

THE ten days from the New Year to the Day of Atonement are called "days of return." The New Year's day is devoted to the important task of self examination. By the clear light of God's word we search the chambers of our

heart, we enter into the hidden recesses of our mind, and wherever we find a feeling or a thought contrary to the teachings of our Heavenly Father we try to eradicate it like a weed from the blessed ground where only sound plants should grow. By condemning our faulty principles, by replacing them with such as are more in accordance with our nature as God's children, we make our peace with ourselves. The day of Atonement again, is devoted to confession. At that time we lay bare our shortcomings before the all-seeing eye of the Lord. Not that He must wait for our communications in order to know what passes in the secret retreats of our being. Under Him are revealed our sensations, feelings and ideas, even before they are born, even before they are conceived or perceived by ourselves. In making our confession before Him, however, we give evidence that our self-examination has resulted in the thorough knowledge of our usefulness, that we are loath to be at variance with the will of our Maker, and that we have formed the purpose to regulate our lives by the law of His wisdom.

ATONEMENT AND RECONCILIATION.

New Year's day is a day of seed, Atonement day is the day of harvest. After a close reckoning with ourselves we are enabled to make our peace with the Creator. This, however, does not complete the work of self-purification and moral restoration. Threefold as our duties are, threefold also are our violations and threefold must consequently be the way of our repentance and amendment. There are duties and sins in respect to ourselves, to God and to our fellow men, and the efficacy of the Atonement day is thus confined by the teachings of our old masters. The things that are between man and God are removed by virtue of that day; the things between man and man, however, are not removed, nor forgiven unless the offender has reconciled the offended, the injurer the injured, unless full apology and restitution have been made. Our peace with our fellowmen must be made ere we can make peace with our Creator. The intervening days between New Year and Atonement day are devoted to this important task. I think the time is not too long

for the work, and we have not one moment to spare. In the bosom of the best disposed families how many a rash or harsh word is dropped at inconsiderate moments either by husband or wife. The one that spoke it soon forgets it, but the one at whom it was aimed bears it, perhaps, yet as a painful sting in his or her wounded feelings. This is the time to restore the conjugal relations to the sanctity of the vowed love of faith.

HONOR THY FATHER AND MOTHER.

Sons and daughters who may have offended their parents by open or concealed disobedience can not appear before Him who has commanded, "Honor thy father and mother" with this burden on their conscience. This is the time to restore the filial heart to its purity. Friends who have broken the golden chain of friendship through an unkind word or act, now is the time to mend the link, or else this one impure link might become your accuser before the Lord and might frustrate the work of your atonement. I do not enter into the secrets of your business life. I leave it to yourselves to investigate closely and to find out where wrongs are to be mended, where restitution is to be made. May your own conscience lead you up to the height of God's atonement. You cannot miss the way. It is mapped out by the sacred word, "Who shall ascend into the mountains of the Lord, and who shall be able to stand in His holy place? He that is clean of hands and pure of heart, who has not lifted up his soul into falsehood and has not sworn deceitfully. He shall bear away blessings from the Lord and righteousness from the God of his salvation." Ere we look up to the height of our salvation let us look humbly down to the low lands of our daily walk of life, for there lie the stumbling blocks of our sin; from there they must be removed in order to open for us the path that we may completely return to God and may gain from Him the atonement of His mercy and the blessing of His salvation.

A Week in God's Workshop.

October 7, 1877.

"In the beginning the Lord created the heaven and the earth."

Genesis, I., 1.

As the dawn of morning removes the dark veil of night, so the first words of the eternal book break through the tenebriety of myth and superstition, and proclaim the rise of a light that never shall be quenched. Could we imagine a more sublime beginning of the divine truth than the one line that heads the Pentateuch? The tree of human knowledge bears its blossoms, but they are the short-lived children of the season; one series withers, another takes its place, and, as its predecessor, it is destined to be followed by its successor. There is the dream world of the Hindoo "Nirvana," the Egyptian mystery of hieroglyphic animal symbols, the Greek wisdom of elementary creative power; system after system emerged and vanished; what was one time revered and admired as the *summum* of truth, a following period severely sentenced it as the migratory product of childish fancy, the analyzer Time declared one system after the other as untenable, and as to our modern theories, though they glitter in the pride of many detailed observations, is it likely that they will escape the fate of similar theories.

I cheerfully admit that not one blossom of the tree of human knowledge falls to the ground without enriching mankind with sweet and useful fruit; but as to the all deciding consequences, as to the solution of the great question "How came the universe into existence?" all human efforts would prove futile. In the rapid course of all the floating systems, like a rock in the ocean, will stand firmly and unconquered the simple words of the Scriptures, "In the beginning the Lord created heaven and earth."

CREATION AS GIVEN AND AS ATTACKED BY SCIENTISTS.

The account of creation as given in the Bible is attacked by our modern scientists on account of the six days mentioned therein. They seem to forget that the Divine law

does not pretend to be a handbook for theology or any kindred science. Its great aim is to educate the moral sense in man; and whosoever is familiar with its language knows well that it speaks of God so as to make Divine perfection the mirror in which human virtue and purity were reflected.

I think that the six days, with the succeeding Sabbath, are a figure taken from human life. The Scripture does so for two reasons. In the first place, by introducing the familiar picture of the week, the whole narrative wins a simplicity and familiarity which brings it much nearer to the heart and to the common understanding; and, second, it holds before man the true model as to how he should shape the work of his week in order to obtain real success.

LIGHT AND DARKNESS.

There we are at the point. Let man be wiser than the Scripture is in things which are given to human wisdom; but let him not touch two ideas which are above human wisdom, namely, the truth of a Supreme Creator and the truth that man is created in the image of God. Why, there is enough for man to learn in the first page of the sacred book. As God began with light, so you begin all your work with the light of faith and trust in God. As God divided between light and darkness, and called the light day and the darkness night, so you shall distinguish between good and evil, and call everything by its proper name. As God examined at the close of every day His work and saw it was good, so let not one day in your life pass but ask yourself at its conclusion, "How was my daily work?" And do not feel satisfied unless your innermost conscience answers, "It was good!" As God crowned the six days of creation with the seventh day of holy rest, so let the days of your honest labor become sanctified by the solemn rest and devotion of that day, which is the glorious crown of our week. And, finally, as God at the completion of his creation once more examined all that He made and found that it was good, so may all the days of your life form a wreath of good deeds; that when your last hour approaches you may cast a

satisfied look in the past and in the future and part from this life's work with the consciousness that it was good. Yes, believe firmly "In the beginning the Lord created heaven and earth," and it will be well with all to the last end in time as well as in eternity.

The Bible and its Teachings.

October 28, 1877.

"This is the book of the generations of Adam.
On the day that God created man, in the likeness
of God made He him."

Genesis V, I.

THE great Roman orator has pronounced it that books had their fate. Some are still born, some live for a short period, and then expire ; the very few that survive in the length of time become slaves ; chained to the shelves of the antiquarian they cease to be fields on which life reaps its harvest of wisdom and change into the secluded hunting ground, where the literary chaser hunts after the rare game of antique oddities. One book makes an exception. Its glorious destiny was sealed by its first appearance and in spite of rolling time and its destructive power this book with never abating strength, serves its destination. If there be no other proof for the Divine origin of the Bible, its perpetual youth, its never slacking use and usefulness, speak sufficiently of its superiority over all human wisdom. It is the book for all times and all men ; it teaches the king justice and humility, and infuses trust and dignity into the beggar ; it shows to the learned the boundaries where human wisdom ends and brings the dawning spirit of the child to the gates where human wisdom begins ; it advises the joyful to enhance and purify his joys and informs mercifully the aching and breaking heart how to alleviate sorrow and mourning ; it raises the finger of warning toward the youth not to trust in the abundance of strength and at the same time lends the fortifying staff to the weary wanderer for his last steps through the dark valley of death. It speaks

to nations and to individuals, to all humanity and to every single member of human kind. It promulgates the highest principles of politics and imparts the modest rules for the humble household ; it embraces man in all dimensions, earth in all climates, time in all changes and eternity in all its glory. One would think that to cover such an immense range of instruction a system must be applied which is complicated and difficult to be comprehended. It is not so. The whole book is based on one cardinal point, from which all the streams of light break forth with such abundance, strength and intensity as to penetrate into all circles and classes of humanity's life.

The fountainhead of all human morality is concentrated in the one truth : on the day that God created man "in the likeness of God made He him!" From this relation of man to God issues the infallible arrangement of all relations between man and man ; moral affinity and moral associations —this is the Alpha and Omega of the Scriptural system. The faultiness of human life is the sad consequence of swerving from this system.

The great Book proclaims love—love founded on moral affinity—and, therefore, it will always remain sound and vigorous in its teaching, and the regeneration of humankind will take place, when the Divine Book will be the respected and obeyed moral adviser of all the children of Adam.

The Purifying Waves.

November 11, 1877.

"And the dove came to him at the time
of the evening, and lo, an olive leaf
plucked off was in her mouth."

Genesis XVIII, 11.

THE fact of a mighty flood that covered the earth in its earliest period is chronicled in the record of all ancient nations. Moreover, it is imprinted in the vast sheets of the various continents, so that the most sceptic cannot doubt its truth. Many of its scientific details can be studied

in the different museums where the respective excavations are preserved. The Bible, however, in speaking of this early event, makes it her task to display the picture in all the majesty of its moral significance before the eyes of our mind, and she succeeds so thoroughly that we may safely assert that this one chapter of the Holy Book, if well understood, imparts sufficient wisdom and love to protect and guide men on the checkered path of life.

ONE SIDE OF THE GRAND PICTURE.

Let us view the different groups of this picture, and we shall be able to judge of its unsurpassed merits. There we see the young terrestrial globe blooming and beaming in the glee of youth, inhabited by a generation that was blessed with abundance, vigor and longevity. All the physical condition for undisturbed prosperity prevailed. Only one thing was missing—morality. This want, however, blighted the beauty of the earth and undermined the welfare of its inhabitants; all the riches of the young planet, all the health and strength of a gigantic race were of no avail; where the gnawing worm of immorality, of godlessness, feeds on the precious plant of prosperity there, like the gourd of Jonah, it withers in one night. Man may become deceived by his apparent prosperous state; the forbearance of the long suffering God may lull him into the fatal belief that there is neither faith nor judgment; sure and certain it is, however, that the moment we begin to ignore the supreme power and to defy the ruling wisdom of the Eternal we seal our own sentence. Retribution begins his iron march. We cannot evade, we cannot resist it. Be the station of the sinner yet as high, retribution comes like the sweeping torrent, pouring down from on high, breaking forth from the dark depths, rising higher and ever higher until it covers the highest mountains of human greatness, and the roar of its unchanged billows proclaims to the trembling world, “God is justice.”

ANOTHER SIDE OF THE PICTURE.

Then to another side of the wonderful picture. The struggling earth has disappeared. The messenger of God

has conquered. Far, far away is spread the solitude of waters, and as on the day of creation the spirit of the Omnipotent moves alone over the immense deep. But yonder, on the far horizon, what is the little speck moving to and fro—now vanishing as if devoured by the hungry waves, now again emerging as if torn by the hand of the Almighty out of the yawning jaws of death? This is Noah's ark. This is man's track on the stormy flood of life. This fragile vessel floating safely on the element of destruction, and carrying in the midst of ruin the seed for a new and better world, is the endowment of God's providence—is the illustration of that cardinal truth that justice and mercy meet in Him. The same hand that destroyed a sinful world holds with a father's care over the waves the faithful child that clings to Him. Seafarer on the troubled ocean of life, that little speck, tossed but not harmed by raging elements speaks to thee. It proclaims to all sufferers the heavenly message, "God is love."

NOAH AND THE REAPPEARING WORLD.

The waters abate; nearer and nearer drifts the bark to the newly emerged shore. We can see it now distinctly. The window of the bark opens. The head of a man appears in the open window; gray is his hair, the features of his face bear the traces of the 190 days of such a sea voyage as Noah made. But his eye! how enraptured it greets the long missed rays of the sun; how joyfully it rests on the first boding of the reappearing world! It cannot be mistaken what this part of the grand tableau means to say. It preaches the great sermon of life—resignation. Sufferer, as long as the flood of misfortune rages keep close within the God-given ark of faith. There is the window; trust after the storm it will open, thy eyes will greet again the rays of the rising sun; after a lost world thou wilt find a new and brighter world, for God is the hope and God is the fulfilment.

THE RAVEN AND THE WHITE DOVE.

Now what is our picture? The raven, flying out of the open window of the ark and the dove bringing home the

olive leaf. The former is the sad image of him who does not profit by the lessons of life. Black was the raven before the flood and black he remained after the same. All the water of the Deluge could not change his features into white, and his depravity into goodness. So on many human minds the purifying process of Divine visitation is lost on them. They learn nothing and they forget nothing. They never enjoy the sweet fruit of enjoyment in faith. Its contrast is the dove; a heart that opens its chambers to the call of its Maker, a soul that goes forth cleansed and ennobled from the crucible of tribulation; that is the white dove, bringing home in the time of life's evening the olive leaf of peace and contentment, of a happiness that, when entered on earth, begins in heaven never to end.

Work in Harmony for God's Glory.

December 16, 1877.

"Behold how good and pleasant it is for brethren to dwell together in unity."

Psalms, CIII., 1.

It is not the custom of the Scriptural writings to enter into philosophical or ethical skirmishes, where the champions display more brilliancy than truth, and in most cases neither brilliancy nor truth. The Divine book confines itself to impart in a simple and conclusive way the final result of the highest philosophy and of the purest ethics leaving it to the sincere confessor to test their infallibility by earnest reflection and unreserved practice. Such a short and comprehensive sentence is conveyed in the words of our text. The verse is one of the many golden rules of the Bible. The aim is to induce man to acquire the highest blessing of social life—union peace and harmony! In order to attain this end the inspired writer does not make use of dazzling descriptions and ingenious definitions which might captivate the mind of his readers; he follows a better and surer method. The short word, "Behold!" which forms the

beginning of his admonition is more effective in bringing conviction to the mind than the choicest phrases of oratory could be. He appeals to experience ; he challenges man's practical sense; look around you and find out whether it be true or not that union is strength, that peace is happiness and that harmony is the beauty of social life! While, however, thus appealing to the practical sense the inspired teacher takes special care not to lead his reader into that error which is so conspicuously prevailing nowadays, namely, that the worth of moral ideas depends upon "unity" in the lower sense of selfishness ; he, therefore, cautiously makes the distinction, "Behold, how good and pleasant it is," he recommands concord and harmony among men because, in the first place, such is the will of the Heavenly Father, to see His children on earth united by the sacred tie of love and brotherhood, and then, because it is pleasant and greatly conducive, to enhance men's comfort and material welfare. His appeal is not directed to a certain circle or class. In applying the general expression, "Behold, how good and pleasant it is for brethren to dwell in unity," he makes his sentence cover the vast ground of all human relations; he teaches the members belonging to one and the same family how to sanctify the bonds of kinship by a true devotion of heart; the members belonging to one and the same country now to hallow the tie of citizenship by a true brotherly feeling for those who are their fellow citizens, and the members of the human race in general how to appreciate and to honor in each other that indelible mark of man's high descent—the image of God.

AARON'S DROPS OF PEARLS.

There is the impotent peace of exhaustion, there is the cool and unproductive peace of indifference these, however, are not recommended by the sacred song. We know this by the simile under which the lauded harmony is represented. It is, says our song, like the precious ointment of the high priest. Of this ointment the rabbies say, "When it was poured on the head of Aaron it ran down upon his beard and from thence to the skirts of his garments; two drops,

however, settled upon his breast and became shining pearls." In this allegory the beard is the emblem of wisdom, the garments are the emblem of manners and the whole means to say that Aaron was known as the high priest by that sublime peace which stamps his thoughts with true wisdom and his manners and actions as the faithful expressions of genuine love and kindness. And what were the two shining pearls? The one was Urim, enlightenment of spirit; the other was Tumim, uprightness and sincerity of heart.

Such should be the peace reigning in all circles where men unite; a peace of love and kindness, a peace of united and harmonious endeavor to promote enlightenment and uprightness of heart among mankind.

ILLUSTRATION OF HARMONY AND UNITY.

I am glad to state that I witnessed such a reunion on last Wednesday at the opening of the Ahavath-Chesed fair. Thousands of persons were assembled for the same purpose, were inspired by the same feelings and that the endeavor in which they were and are engaged is commendable and praiseworthy, is doubted only by few—only by those who are prejudiced against church fairs. To discard such prejudice we heard the statistical statement in the opening address delivered by the chief magistrate of this city, that the Israelitish inhabitants of the capital in moral and material respects rank among the first and can justly claim the respect of their fellow citizens. Now, if old Israel is young in strength, in moral and material strength, none can be in doubt about the source of its strength. The two pearls which shone so brightly on the breast of the high priest, they are yet in our possession; enlightenment and uprightness of heart, these pearls are formed of the drops of holy oil, Divine law; its depository is our sanctuary. May we never neglect it but work in genuine peace for the glory of God and our own salvation.

The Angel of the Lord at the Fountain of Faith.

December 30, 1877,

"And she called the name of the Lord that spoke unto her, 'Thou, God, seest me.'"
Genesis XVI., 13.

THE words of the text belong to one of the minor incidents narrated in the Bible. They are, however, very important in their bearing, inasmuch as they teach us to comprehend the true tenets of religion. The incident referred to may be briefly stated thus:—Hagar, the handmaid of the patriarch's wife, became overbearing and insolent toward her mistress. Sarah attempted to repress her wilfulness; the wild nature of Hagar, however, could not bear such restraints; she left Abraham's house and fled to the desert. There she stood, forsaken and forlorn, by the fountain, on the way to Shur, and there an angel of the Lord met her and admonished her to return to the patriarchal house and to purify her heart by patience and submission, at the same time revailing to her the precious gift that Providence had in store for her. Thus, brought to the sense of her duty, thus strengthened and, comforted by the Divine promise, she called the place where she had her sublime vision by the significant name, "Thou, God, seest me."

RELIGIOUS PURITY.

Man's inborn nature is like the gold ore in a mine; it is so mixed with drosses that the precious metal is scarcely recognizable; religious education is the crucible where the slacks are removed and the metal is brought to its purity. As long as man follows the impetus of his unrefined inborn nature, in whatever station he may be, he will be much similar to Hagar, the handmaid of Sarah, overbearing and insolent in affluence, ruining himself by his own wilfulness, and when distress comes he will deem himself forlorn and forsaken, and will fall into despair. That such is the drift of the human mind if unaided by a strong support is not to be doubted. Even the antagonists of religion admit willingly that man's faculties require a careful training in order to

become truly humane. The great question, however, arises, what training must be resorted to that the desired end may be reached? Those who adhere to the new system advise us to enlighten the mind of the masses, to waken their moral sense, to rouse their nobler feelings by an increase of knowledge.

This sounds very well, and would certainly meet the unreserved approval of every well-intentioned man if only the short clause were inserted into this system that the fear of God is the beginning and foundation of all knowledge. The exclusion of this one Biblical sentence, however, weakens greatly the modern system, divests it of all reality and reduces it to the level of a mere Utopian dream. Secular knowledge is a vast field, and a rich harvest is to be reaped on its grounds. It greatly conduces to refine our moral faculties to ennable our religious views as long as it keeps like a faithful child to its loving mother—religious truth. But if knowledge denies and repudiates religion, then all the fruit that can be gathered on its soil is not sufficient to nourish the mind and to satisfy the heart.

NECESSITY OF RELIGIOUS EDUCATION.

Leave out the religious element in the education of your children and can you ever develop what we call conscience or moral sense in them? Conscience grows on the tree of life. This tree is deeply rooted in the holy ground of faith. Remove it from this ground and stem and branches will dry up and die away. No prospect of blessed fruit will be left. Teach them religion as the cold subject for the brains only and not as the cherished matter of the heart, and lo, you give them to drink out of a vessel in which the water is frozen, their thirst will never be quenched and their hearts will grow up as cold and selfish as the potion you offer them. The rich man, who has been spoiled by his possessions, who has grown unkind, proud and overbearing through his riches—can you reform him with your worldly wisdom? Can you touch his heart with your frosty reasonings? These reasonings bred the evil in his mind; how should they cure it? Approach the sufferer, who is plunged

into the salt sea of tears ; display before his weeping eyes all the glitter of your philosophical frost flowers. Will you allay his sorrow, will you still his grief? The cold hand of disbelief can never administer the warm-hearted gift of consolation and comfort in sorrow. At the ever fresh fountain of pure faith, there the angel of the Lord meets the stray Hagar—our soul—to teach her, to reprove her, to comfort her and to lead her on to the right goal. This angel leads the child to the strength of true manhood, guards the prosperous against the evils of prosperity and teaches him who is in need to utter with hope and trust the words of the sublime prayer :

This day be bread and peace my lot ;
All else beneath the sun
Thou knowest if best bestowed or not,
And let Thy will be done !

Let us follow the voice of this angel ; let every one of us call the place where he stands and acts with the name, "Thou, God, seest me", and every step of ours will be followed by the blessing of the Lord.

God's Judgments.—Controversy and Scripture.

January 20, 1877.

"Therefore I will judge you O house of Israel, every one according to his ways, says the Lord God. Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin."

Ezekiel, XVIII., 30.

Next to the principle of God's existence, stands that of His knowing and judging the thoughts and actions of mankind. To doubt this principle means, to shake the foundation of the moral world, to keep it alive and active in man's mind means, to strengthen the pilgrim through life on the arduous path of virtue and to arm him against the dangers of temptation.

ENCROACHMENTS ON RELIGION.

There are on one side the spirited champions of materialism, the zealous worshippers of the blind laws of nature, who raise the battle cry against the idea of divine judgment and boldly declare it as a mere imagination engendered by man's timidity. Let us, however, state here that in speaking of this action, we do not include the great men, the earnest workers in the field of natural science. The time has come when a fair distinction must be made between true scientist and scientific adventurers. Men like Vogt, Virchow and Dubois, scared by the growing evil, openly and firmly oppose the encroachments perpetrated on the truths of religion by the flying host of half-bred would-be scholars. We hope the day is not far distant which all the honest and conscientious devotees of the natural sciences will league together to prevent that a knowledge which is destined to become so useful to mankind should by misapplication become so detrimental to the highest interests of humanity. Can we not study Nature without denying its Creator? Are the laws of Nature not far better comprehensible if we admit the existence of a Supreme Lawgiver? We see order in creation; why not trace it back to Him from whom the leading idea emanates? We perceive spiritual and moral elements in our kind, why not explain them by an unreserved acknowledgement of a highest source of intellect and morality. The crucible of the chemist, the microscope of the physiologist, the telescope of the astronomer, have become part and parcel of our intellectual life. They are powerful agents, but they can just as little destroy the spiritual world as the *a priori* philosophy of the former centuries could explain the material world. To hear, however, the adepts of unbelief, one should think that it is impossible to understand the difference between warm and cold, between wet and dry, and so on in the list of natural phenomena, unless he denies his God and declares Divine Providence and justice as myth and fable.

THE QUESTION OF ETERNAL DAMNATION.

Thus it stands on the one side, while those on the other side are sinning in the opposite direction; they mar the principle of God's justice, not by too little, but by too much; in their mistaken zeal they urge and strain the idea, and carry it beyond that boundary which separates pure belief from superstition and truth from fancy. We read in the secular press lively controversies on eternal damnation, and "Hell" has become a burning question. It is said of some members of the English Parliament, when gas was for the first time lit in the House of Commons in London, they approach curiously and touched the pipes to feel how hot they were, for they could not imagine otherwise but that from a great reservoir the flames were running through the pipes. Just as correct is the opinion of those theologians who endow Divine justice with that great reservoir of flames, called in the traditional language hell. Bring up a child with the idea. Everything is allowed. There is none to apprehend and punish the wrong. You will certainly not raise him to become a useful man. Try the extreme; keep it under constant fear of the rod; let terror be the educating element, and you will not reach a better result. You will bring up a knave, a clandestine coward, who will dread the punishment and love the evil. The only true system is that which is laid down in the Scriptures. God is love and God is justice. His commandments encourage His children to do good. His prohibitions restrain them from evil, and his punishments are nothing but tokens of his love—means to recall the one that went astray to the right path. Therefore it is that in the whole Scriptures there is not said one word about a punishment beyond the grave. He who does not learn from life may become terrified by what shall be after his death, but it will hardly make him better in the true sense of the word. It is a remarkable peculiarity of the language of the Scriptures that there is no special word for "punishment." The same word that designates "sin" is also used for "punishment." "He will be punished" is expressed in the sacred books

with the words, "He shall bear his iniquity," and indeed sin is a heavy burden, and the consciousness of having done evil is a punishment in itself.

BLESSINGS.

Another peculiarity—The highest blessing is expressed in the words, "The Lord lift up his countenance upon thee," and the phrase for the expression of Divine anger is, "I will set my countenance against that man!" The countenance of the Lord is always the same; but how differently seen by him who approaches in innocence and purity, and again, how differently by him who meets Him laden with the burden of his iniquity. We may safely say the Scriptural system of Divine punishment consists of two elements of material retribution and of the pangs of remorse, both in this world; for what is beyond this earthly life is covered with a veil not to be lifted by human hand, not to be penetrated by human eye. If the Scripture keeps silent how should man dare to speak? Enough for us to know it is our Heavenly Father who judges us; His is the judgment, and ours it is to fulfill His fatherly intention, to become His faithful children, with a new heart and a new spirit.

Individual Character and National Morality.

February 9, 1878.

"And the Lord spake unto Moses, saying
When thou takest the sum of the chil-
dren of Israel after their number, then
shall they give every man a ransom for
his soul unto the Lord, when thou num-
berest them," etc.

Exodus, XXX., 12, etc,

It was not lawful to take the number of the Israelites, because the Lord's promise to Abraham was that his posterity should be as numerous as the stars in the firmament and as the sand upon the sea shore for multitude. But this reason is not quite sufficient for the prohibition to number. There is a deeper reason for it. According to the will of God Israel was destined to represent a kingdom of priests and a

holy nation; and, so far as the community was concerned, they have never denied their holy vocation. Even in those times which are described as vicious and idolatrous the prophets witnessed to the respect for truth, though in their horror at the sins of the people they doubtless portrayed some of the national vices and transgressions more heinous and blacker than they were. But, nevertheless, we may boldly declare that there was no time in history when Israel did not give witness of the living truth of the living God. As a community they bore faithfully the message of the Eternal through the ages. But if we separate a community into its constituent parts we shall find many gross individual crimes with which the community cannot be justly charged, and yet it is seriously injured by them. For like toadstools growing at the foot of a tree individual vices cannot fail to impair the public welfare and to suck up many a power which else would have subserved to promote the growth of noble fruit. But these general truths have a special application to the Jewish people. Time has passed and many

PREJUDICES HAVE BEEN REMOVED,

but there is one prejudice so deeply rooted in the minds of multitudes of non-Israelites that neither time nor culture seem to have any influence or power over it. I mean the prejudice which always names the religious denomination of an Israelite who, by accident or design, gets himself on the criminal list. Yet this religious designation of a Jewish criminal can be taken as a general acknowledgment of the divinity of our creed. Crime is so contrary to the nature of our religion that people are astonished when they find that an adherent of and believer in the old Sinaitic revelation has placed himself in antagonism to those principles of justice and righteousness and truth, which constitute the basis of this revelation. Then our non-Jewish brethren proclaim the surprising fact to the world that the criminal is a Jew. I do not like to accuse my fellow men; I would rather justify them in my heart, and, therefore, I think such expressions, with whatever design used, mean to say to us:—“A man professing a creed so pure and so full of love and

justice as that imparted to Israel ought always to walk in the light of the Eternal, and never should approach the darkness of vice and crime." But whether these utterances be intended as homage toward our religion or to express a want of kindness and brotherhood toward our race, so much is true that the moral deportment of the individual has a very decided influence upon the degree of respect and esteem in which Israelites may be held by brethren of other creeds and denominations. Every man is not a judge of precious stones. We are too apt to measure the value of the jewel which the well-dressed man wears in his shirt front by our impressions gained of his apparel, while the man in mean attire, though he may wear a real diamond on his breast, is adjudged to own a counterfeit. Our

RELIGION IS THE PRECIOUS JEWEL

which every one bears about with him and adorns or otherwise by his daily life, whether in the domestic circle or in business relations. And the value of our jewel will be graded by our neighbors according to our outward actions. Nowhere so much as in Judaism is individual purity the basis, the *prima conditio* of religious prosperity. The Lord was not satisfied with having Israel make the sanctuary the common national institution. It was not enough that the whole people should there be represented by the tribe of the priests as a religious body, but each man for himself, whether rich or poor, was to give a ransom for his soul.

The Silver Bill of Congress and the Silver Bill of
Scripture.

March 4, 1878.

"When thou takest the sum of the children of Israel, of those who are to be numbered of them, then shall they give every man a ransom for his soul, etc."

Exodus XXX, 12-13.

If I am going to speak to you this morning on the "half shekel" it is not because the Silver bill had been passed two

days before and become a law over the veto of the President, but because this Sabbath is designated as the "Sabbath of shekels" in the old calendar. The pulpit, however, might claim the right to speak a word on this latest financial measure, for the champion of the bill in support of his views had quoted the Bible. He, for instance, alluded to the transaction between the patriarch Abraham and the chieftain of the Hittites, Ephron; how the former paid to the latter 400 shekels of silver; but the learned Congressman forgot to add, that "Abraham weighed out to Ephron the silver." He gave him a full, and not a fictitious value, and he gave him "shekels of silver current with the merchant," which means current not only with the merchant of Canaan, but also with him of Egypt and the far India.

Yet more striking is another Scriptural quotation in the mouth of the same member of the Legislature. He made Ecclesiastes the fervent advocate of inflation, for in that inspired book we read, "He that loveth silver shall not be satisfied with silver," which according to theogico-financial-legislative commentary, means, in addition to silver, greenbacks. It is greatly to be regretted that the learned member of Congress did not read the second half of the verse he quoted—"For he that loveth it (silver) in abundance shall not have any profit."

A PLEA FOR HONESTY.

It is tempting to enlarge on this subject, but it is not our proper province, and we confine ourselves to the general remark that the characteristic trait of the scriptural system of finances is—honesty. Honest measure, honest weight and payment of all your obligations. The Scripture makes money not as a detriment to name and fame and character, but, as our text says, a ransom for the soul. The half shekel is the oldest tax known in Israel. When the holy tabernacle in the desert was finished, and nothing more was missing but the sockets on which the sanctuary was to stand and the books which were to hold the pillars, then the prophet was commanded to take the sum of the children of Israel and every man from twenty years old and above had to give

the tribute unto the Lord. The rich were not allowed to give more and the poor not to give less than the half of a shekel ; 603,550 half shekels were gathered in this way, and from this amount the sockets for the sanctuary and the hooks for the pillars were made. The sanctuary did not stand in need of this contribution, for we read when Moses issued the first call for means to erect the holy dwelling, the people answered so liberally that there was "enough and too much." It is evident, therefore, that the measure regarding the levying of the half shekel was more emblematic, intended to serve as the rich source of important lessons to the people. It was to show that every one is bound to uphold according to his means the Lord's sanctuary. At the same time it conveyed the truth that rich and poor are equal in the eye of their Maker ; the one serves Him by using properly the riches with which God's mercy has blessed him ; the other serves Him not less by bearing with dignity and honesty the poverty which an allwise Providence has laid upon him.

The half shekel, moreover, proclaims the important fact that the individual is always a fractional part, reaching its compliment as an integrity only in its close connection with society. So the half shekel was to breed union, harmony and brotherly love among the members of the nation ; humility in the rich, and dignity in the poor, and a common endeavor to hold the spiritual gifts of God more dear than all the treasures in this world, and so it became deservedly the socket, the bearing fundament of the sanctuary. With such principles our nation grew up, and it was the spirit of these principles which enabled our people even after the loss of power and home, scattered over the world, separated by wide space, to remain a unit, to outlive all the sufferings and to share vigorously in the life of the nineteenth century, as we did thousands of years before. Undeniable experience teaches us that making the spirit of the half shekel the reigning principle is tending to uphold a nation and curing the evils of the time better than any silver bill can do.

How to Produce Gladness of Heart.

March 24, 1878.

"A merry heart cheereth up the countenance, but when the heart feeleth pain the spirit is depressed."

Proverbs, XV., 13.

THIS sentence of the wise king states a fact which can be proved by experience. Genuine joy has an embellishing power; it sheds beams of light which adorn with peculiar charms even the homeliest face; and the second part of our sentence is also not to be doubted—namely, that the sorrow of the heart exerts a depressing influence on man's spirit and hangs like a leaden weight on the wings of his activity. But the aim of the Scriptural Proverbs does not confine itself to stating empirical truths as dry facts without any further intention; the short, popular sayings collected in the Bible are rather characteristic through the moral teaching they convey to the mind of the reader.

Now, what can we learn from the statement that a merry heart cheereth up the countenance, and that a sorrowful heart depresses the spirit? Is it in our own power to enjoin gladness to dwell in our breast, or to drive out sorrow from the chambers of our heart? Are we not the slaves of circumstances? Do not our feelings constantly change with the rapid and chequered change of events? It is useless to say that we can entirely free ourselves from the powerful influence of the things that are and happen around us. Stoicism developed to its extreme has a deadening effect upon man's sentiments; it annihilates sorrow, just as pain is stopped by the killing of the nerve of an aching tooth; but with the sorrow at the same time the perceptibility of joy freezes to death by the icy breath of this frosty philosophy. Instead of calling to life and growth the thousand promising germs which nature has laid into the human bosom it is the aim of this system to extirpate them entirely, and to replace them by the high ice mountains, "duty," floating on the cold sea of "fatum." Men who live and die with the refrain

————— Cæsar, now be still;
I kill'd not thee with half so good a will,

may be good for a tragedy or for a museum. Life requires other men than those grand marble statues whose features are sculptured according to the strictest rules of art, but whose breast is stone, with no living heart in it. Human life in all its branches requires human feeling, impressible by joy and by sorrow, accessible to praise and to blame, loving virtue not with the cold adherence of cast iron, but with the living love of a warm soul.

STOICISM A FAILURE.

Stoicism proved a failure; it could not base Roman society on a solid foundation; it could not check, perhaps it accelerated, the fall of Rome. Those in our midst that deem it a great service to their generation to revive defunct stoicism, by cutting off all the sources of a warm religious life, and by placing the child of cold logic—"duty"—on the throne as the sole ruler, are greatly mistaken. They may perhaps succeed to weaken the nobler feelings in the hearts of their votaries, but they never will succeed to strengthen virtue, to make man happy in his joys and to give him consolation in his adversities. The lifeless marble system of unbelief cannot effect this.

JACOB'S LADDER.

The poor and forsaken wanderer Jacob sees in his dream the ladder which connects earth with heaven; on the top of this ladder he perceives the glory of the Lord; he hears the promising words of Providence, "I will be with thee, and will guard thee wherever thou goest," and this vision fills him with strength, courage and hope. This dream of the third patriarch is the reality of human life. We are and remain, as long as we live on earth, subject to the many changes which time produces in our worldly prosperity, but in the firm belief in an all-ruling Providence we possess a counterpoise against the power of circumstances.

HEAVENLY REST.

He who leans with child-like confidence on his Heavenly Father will never be enslaved by the haps and mishaps of life. With his warm heart meeting joy and sorrow, the one will fill him with thanks, the other with hopeful resignation,

for he knows his Redeemer liveth, and there is no suffering so great that we should not find the soothing balm of consolation in the Gilead of sincere belief. Faith is the staff with which we can control life, and it is laid in our own hand whether our countenance shall be cheered up by a heart glad in its Maker, or whether our spirits shall be depressed by a heart that causes its own pain in straying away from Him who is eternal joy.

The Evil and its Cure.—Appeal for Union.

April 21, 1878.

"And he said, I beseech thee, show me
Thy glory." Exodus xxxiii, 18.

THIS ardent desire, was only partly granted. The Divine answer was, "I will cause all my goodness to pass before thy face and I will show mercy to whom I shall show mercy; and he said, thou canst not see my face, for there shall no man see me and live." How important is the truth contained in this passage for the control of our own mind. Human reason with its speculations is certainly a necessary guide for me, with whose advice we cannot dispense on our path to material and spiritual welfare, but in order that we may not be misguided we must make a careful distinction between a healthy aim for knowledge and between morbid curiosity. The former leads the man to his earnest investigations and useful discoveries; the latter causes the impatient child to break its toy, to examine the inside and to deplore afterward this unreasonable desire which has brought on the destruction. Little children break their toys, and the harm done by it is childish. Grown up children, from the same reason, destroy often the most precious goods in their possession, the peace of the soul, the tranquillity of the heart, and the loss is irreparable. Ample provision has been made by an all-wise Creator to satisfy man's desire to see the glory of God, as far as this desire is justified by its usefulness for man.

GOD'S LOVE AND MERCY.

Whether we turn our eyes to the vast fabric of nature or to the constant revelation of God's love and mercy in our daily life, everywhere we meet the evidences of God's glory, and human reason is the chosen vehicle to bring them to the heart. The same kind Providence has also spanned the impenetrable veil, not to be lifted by the hand of a mortal. As soon as our thirst for knowledge degenerates into the morbid curiosity to know things which are beyond human ken we hear from behind the eternal curtain the warning voice, "Thou canst not see my face, for no man can see me and live." But what with those audacious spirits that are not to be satisfied with the ordinary portion of knowledge allotted to man? What with those whom a powerful genius presses into new paths, not trodden by a mortal foot before? Well, great as they may be, they are not greater than the greatest of the prophets, and even he was not allowed to see more than human eye can bear. Wide is the region of wisdom that God has made accessible to man; longer than the earth is its measure and broader than the sea; it reaches up to the heavens and down to the deepest depth. Show me the giant mind among human beings that has taken through possession of this its legitimate region, and, if you are able to find one, I will respectfully bow before him and will tell him, "You are far, but you cannot go beyond."

But what with that portion of our generation that is so much inclined to master God and so little mindful to master itself? I deplore the great waste of faculty and genius which could be made serviceable to the true welfare of mankind, now expanding itself in dreams of a feverish imagination. But where grows the balm to cure this aching wound?

WHAT IS THE CURE?

Well, let us inquire out of the Book of the Lord and read. At the time of the Prophet Malachi there was a generation somewhat similar to ours. If we read their utterances as the prophet has preserved them we should think they were copied from the original wisdom of our modern sceptics. The pith of their philosophy was, it is in

vain to serve God. The prophet of course remonstrated, but as it seems, in vain. His remonstrances met theirs; his answers new and frivolous responses; arguments were of no avail. Then came a change for the better. This change was not produced by the effect that the prophet's sermons had on the sceptics. Those that do not believe in God will hardly believe in what the prophet says. But his words roused those that thought better to join in the harmonious action for God's glory and for the maintenance of His eternal truth. This league under the name of Yireh Adonai—the God-fearing—the prophet greets as the bright hope for the future; then conversed the God-fearing one with the other and God listened and heard it; and there was written a book of remembrance before Him for those who feared the Lord and respected His name, and they shall be mine, said the Lord of Hosts.

This coalition saved Israel from indifference and disbelief at the time. Centuries afterward it won its victories over the hosts of Antiochus Epiphanes and brought on the glorious period of the Maccabees, and finally, when the independence of the nation was lost and the land taken by the Romans, it was this coalition that made it possible for the Israelites to live even after their political death. Judaism now stands in need of a strong and active coalition of this nature. The opportunity is at hand. A union of Hebrew congregations of America is a necessity that when fully satisfied will heal the wounds of indifference and be instrumental in spreading true and enlightened belief; it will revive the zeal and ardor for the ancient faith, that young and old shall be permitted to see the glory of God.

Dream and Reality.—Joseph's Lesson for Man's Life.

May 19, 1878.

"But the father noted the matter in
his mind."

Genesis, xxxvii, 2.

JOSEPH, the eleventh son of Jacob, was designated by his brothers as "the Man of Dreams." They gave him this ap-

pellation to ridicule him and his visions of which he had told them. In the eyes of his brothers he was nothing but the spoiled pet of a partial father, the spying talebearer who made it his low business to bring evil reports of them to his father; the vainglorious youth, who was clad in vanity's coat of many colors, and therefore in his empty reveries aspired to sway over his betters. Such an insinuating, calumnious and vainglorious character deserves to be hated and despised. But was the judgement of Jacob's sons about their brother correct?

JOSEPH'S CHARACTER.

If we consult the events that followed, if we analyze Joseph's character throughout his subsequent checkered career, we can find neither in the days of his misery nor in those of his prosperity the slightest indication that could justify such severe sentence about his inner man. Take from the vainglorious the coat of many colors that chance has spread over him, and with his outward distinction all his glory is gone. It was just the opposite with Joseph. They tore his father's gift of love from his shoulders; they hurled him into an abyss of misery, but in the darkest night the white garment of his innocence and purity adorned him much more than the envied coat of many colors ever could. Was he calumnious? We see him suffer from calumny; he is hopelessly imprisoned; one word, perhaps might save him and place his unscrupulous accuser in his cruel position; he does not utter this word, he does not buy at this price his liberty; he gains by his personal merits his jailer's favor; he asserts his innocence, but the secret why he had been imprisoned remained deeply buried in the grave of his bosom. Genuine love to his kindred marks every act of his in the days of his prosperity. We see everywhere a development and nowhere a change of character in him; but does not the Scripture expressly state that he brought evil report of his brothers unto his father?

There is a wide difference between malevolent tale-bearing and the irrepressible denouncement of revolted virtue. The young man who was strong enough to repel temptation

in its most dangerous shape with the firm determination “How can I do this great evil and sin against God?” must have had a fine feeling for virtue and a decided aversion against vicious habits from his earliest boyhood, and when he saw an act of his brother’s conflicting with his pure principles he could not remain the quiet looker on who, by his silence, makes himself an accomplice of the fault committed. He rather laid the matter before the venerable person whom he regarded as the most competent judge of right and wrong, of good and evil. By informing his father he strengthened his own good principles and at the same time he rendered a great service to his brothers.

JOSEPH AS A MODEL.

He was not wrong, but they were so who committed actions that had to shun the knowledge of a father; and, therefore, instead of blaming Joseph in this respect, I would rather strongly recommend him to all my young friends as a model, from whom they may learn not to compromise with vice out of morbid delicacy, but to be decided and steadfast in that which they recognize as good and laudable. The brothers envied and hated Joseph. Since Cain the bad always envies the good one, but instead of satisfying his envy by becoming good himself he rather satisfies his hatred and aims to destroy him who is good, as if such destruction would or could make better him who is bad. The brothers called him the man of dreams. So you hear very often the inclination of the human heart toward God and the godly—the yearning of the spirit after higher truth—stigmatized and ridiculed by the so-called practical man of the world as mere dream and revery. But what is Joseph’s dream? He and his brothers were binding sheaves in the field, and lo! his sheave arose and remained standing and their sheaves bowed low to his.

MAN’S FINAL HARVEST.

To harvest in the fruit is the end and goal of man’s activity, and the final harvest belongs only to him who has sown the sound seed of virtue and the fear of God. But, young man, how should your noble dream become fulfilled?

Behold! envy and hatred lie in wait for you, and ere you suspect it you shall fall their victim! Joseph has a second dream as an answer to all intimidating apprehensions. "Sun and moon and stars bow down before him!" That is as much as to say:—He who makes God's truth the lamp of his footsteps must never be discouraged; the greater and the lesser light they must serve him, for he walks with God. This is Joseph's dream. The brothers, in their hatred, say, "We will see what will become of his dreams." They do away with him, and the dream has vanished. Years pass by; the past is nearly forgotten; none remembers it but the father who noted the matter in his mind; but finally the day comes when dream and dreamer rise from the dim mists of the past and appear before the bewildered look of the brothers. His is the victory and theirs is repentance and humiliation. His life was reality and theirs was a heavy and fatal dream.

Labor versus Capital.

June 23, 1878.

"And when Jacob saw that there was corn in Egypt,
he said unto his sons, Why do ye look at one another?"

GENESIS XLII, 1-

THE narrative preceding the advent of Jacob's son into Egypt is suggestive in all its phases. It is especially so in that part from which our text is taken. Joseph's prediction was fulfilled to the word. The years of plenty had come and had rapidly passed away. The time of prosperity seems to have wings, it vanishes ere we find leisure to rejoice in it. Of the time of adversity, however, it is said, "And like a wayfarer cometh thy poverty," like a weary wanderer it comes upon us and is loath to leave us. So the years of famine appeared, and, like hungry guests, they devoured what the better times had prepared. Want spread over a large territory. It reached even Canaan, and knocked with its skeleton fingers at the door of the patriarch's house. There were young and vigorous sons, able to defend their home against the unwelcome visitor. Long ago they had taken

in filial duty the load of labor off the shoulders of the aged father. Will they not now take upon themselves the care to provide for their household? Will they not hasten down to Egypt, where by the wise foresight of the inspired expounder of the King's dream, provision is to be had sufficient for all the surrounding countries? All the neighbors hasten to this market to buy the blessed fruit; only Jacob's sons tarry. They witness the want of their beloved ones; they look at each other inquiringly, but they do not stir. Spellbound they remain at the spot and prepare for nothing else but—to perish silently! It was at this juncture that their father, well acquainted with their usual energy and promptness in action, seeing them now depressed and inactive, asked in highest astonishment, "Why do ye look at one another?"

THE LESSONS TO BE LEARNED.

The answer to this question is of decisive importance to every one of us. It is not expressly written in the book, but it is to be gathered from the course of the events. The inner and the outer man are in close connection with each other. The heart is the motor of the hand. The hands of the patriarch's sons were as vigorous as ever before, but their hearts were affected and diseased, and thus their strength was lamed and broken. It was not much to go down to Egypt; but years ago the brother they sold so vilely took the same road with his caravan. On the way to Egypt they had to pass Euphrat. Near there was the grave of Rachel. Will not from the depth of this grave rise the mother's plaintive voice and reproach them with "Where is my Joseph; what have you done with my child?" No, they cannot undertake this journey. And when pressed by their father's inquiry they have to do it, how awkward everything goes with them. What hundreds of thousands accomplish easily and without impediment is so difficult for them; at every step they stumble over something that is intangible, invisible, but real and fearful in its enigmatic reality. They become so involved and embarrassed that they finally must confess, "Truly we are guilty concerning our brother."

HISTORY REPEATING ITSELF.

In applying this Scriptural passage to the course of our own time and life we find the historical fact reproducing itself. After the years of plenty there are less favorable times. We cannot say hopeless times, for they are not such ; but they are times that challenge patience, endurance and untiring activity. Many are the sources that God's mercy has opened to provide for all, and if it is not as easy to acquire riches as in former years still we could call it a blessed time if we were blessed in ourselves. But lo ! there are heavy clouds darkening the horizon of social life. A whole class stands in utter dissatisfaction looking at one another and turning threateningly against social order. The battle cry is "Labor versus capital!" What is labor ? Nothing else but future capital. What is capital ? Nothing else but past labor. Strife between both is insanity ; union and harmony between them is as natural as love between brother and brother. Let the motor of labor and the motor of capital be the right heart and all difficulties will disappear.

RESPONSIBILITY OF AGITATORS.

Great, indeed is the responsibility of those that shake in blind boldness the foundation of social order and try to destroy the very pillars of human welfare—the eternal truths of religion. What is the inner man without a belief in God ? and what is the outer man without the support of a firm conscience and a higher consciousness ? Let us inquire. Has the laborer improved since the teachings of disbelief have become disseminated among the masses ? Is he more honest, more dignified, more patient and enduring ? No. Has the atheistic capitalist become more yielding, more loving, more brotherly toward his laboring fellow man ? No, emphatically no ! Atheism breeds selfishness ; selfishness is the slave of passion, and never listens to the sublime revelations with which religion fills the chamber of the heart. Where does the modern solution of the labor question lead through and to ? Through a flood of blood to a world of chaos. The more each class involves itself in selfish claims

and pretensions the more numerous the difficulties, the greater the danger that threatens the peace of the world.

How much soever the modern apostles may ridicule it, it nevertheless remains true that decrease in religion is an increase of human misery, and the yawning gulf between capital and labor, is the deep wound inflicted upon humanity by doubt and disbelief and lack of trust and faith in Him who is the everlasting blessing of mankind. We say, therefore, "Why do ye look to one another?" Open your heart to Him who is the Father of all ; then your strength will increase, and the road to happiness and prosperity will be open for all."

A Cooling Drink for Fainting Hearts.

July 14, 1878.

"As cold waters to a thirsty soul, so is good news from a far country."

Proverb, XXV., 25.

MAN's dearest possession is hope. When that which we hold most precious is taken away from us, and all the cords of the heart mourn and bewail the loss, then after a while from the most hidden recess of our bosom proceeds a low but sweet whisper which silences the wild outbreaks of despair and softens down the grief to faithful submission and willingness of the heart to be afflicted. These sacred sounds, with their soothing power, are the language of hope in the soul of man. Hope is like a nurse. If she is mercenary I would not trust my soul to her charge; if she is the true, devoted friend then she will never break faith toward her trusted nursling.

MERCENARY AND SPIRITUAL HOPE.

Mercenary hopes are the whimsical expectations of a covetous heart. They never satisfy and never are to be satisfied; the more you give them the more they ask, and forever they keep the minds of their votaries in a morbid state of suspense. Genuine hope is the child of faith, and, therefore, proves always faithful. It does not make its promises dependent on vague uncertainties that may and may not

come to pass. It relies on the unfailing wisdom and mercy of Providence, and therefore it never fails. Mercenary hope makes us impatient, passionate, and thereby undermines the strength to endure and causes the loss of success. Spiritual hope arms those that enlist under her banner with the irresistible weapon of resignation; she enables them to withstand the tribulations of the present and wait patiently and quietly until the tempest is followed by more genial weather, and thus spiritual hope is a more reliable guide even to material results.

GOOD TIDINGS.

The patriarch Jacob sends his favorite child on a short errand; he will see him soon again. The beloved son, however, never returns; all that is left of him is the bloody coat which is brought to the unhappy father with the cold question, Acknowledge whether it be thy son's coat or not? Jacob mourns his son for a long, long period. He hopes to meet him only in that land where there is no parting. He abides patiently his time until his Maker will call him. Twenty-two years have passed since the terrible moment when he exclaimed, "I must go down unto my son mourning into the grave;" and after these many years behold, like coldwater to a fainting soul, comes from a far off country the good news to him: "Joseph is yet alive, and he is Governor over all the lands of Egypt." His heart gave way under these tidings, but his spirit soon revived. The heart is weak but the spirit is strong. Spiritualize your hopes and that will strengthen your hearts and will bring a never failing fulfilment to your cleansed expectations. In the sultry hours of your life, as in these sultry summer days, approach with love the sacred shrine of your sanctuary and the word of the Lord will prove its effect on you. As cold water is to a fainting soul so will be the good tidings of the spiritual region to your minds.

The Redeeming Angel.

July 28, 1878.

"The angel who redeemed me from all evil
bless the lads, and let my name be called
on them and the name of my fathers,
Abraham and Isaac, and let them grow
into a multitude in the midst of the
land."

Genesis, XLVIII, 16.

A SUBLIME and suggestive picture is offered to the eye of our mind in the portion of the Scripture which we read to-day. The gray-headed patriarch, after a life of many heavy trials, is about to conclude his earthly pilgrimage. The stormy clouds that darkened the horizon of his arduous career have passed away, and a serene and quiet eve calls him now to that rest where there is no disturbance more. More than he had ever dared to hope has God's mercy granted to him. He never expected to see again the face of his beloved missing son, and now, not only is he reunited with him, but he also sees his posterity, his grandchildren, the two sons of Joseph, stand before him to receive the blessings of their venerable grandsire. At this moment, probably, the various events of his life passed before his memory; he admired and adored the benign hand of Providence that guides man sometimes through difficult paths, but always with fatherly love to a happy end. The echo of these recollections we hear in the words which he utters as a benediction over the heads of Ephraim and Manasseh—"The angel who redeemed me from all evil bless the lads." No man can save his beloved ones from the vicissitudes of life; all he can do is to recommend them to the protection of God's mercy, and to place them under the tutorage of that guardian angel—trust in and reliance on Providence.

THE PARENTAL BLESSING.

These words of the patriarch remained through millenniums the traditional expression of parental blessing in the midst of our people. These words of Jacob are the shining mirror in which Jewish domestic life is reflected in all its purity and transcendency. They contain the clew to the

understanding of that mysterious being so much spoken of and still so little known—the Wandering Jew.

SPIRITUAL HEROISM OF ISRAEL.

History has preserved and immortalized a limited number of names as the sacred memory of those superior individuals who had the moral courage to seal their better conviction with their life's blood; but of a whole nation of martyrs, willingly sacrificing home and house, life's comfort and life's blood during a long period of nearly two thousand years in order to sustain intact and unadulterated their dearest possession—religious conviction—of such spiritual heroism history knows but one example—Israel.

Strangers may find it incomprehensible how a nation, small in numbers, scattered over the globe, deprived of power, exposed to all the injuries of an antagonistic world, could muster courage and strength enough to face adversities, to withstand allurements, to suffer and to die, rather than to give up the inheritance of the fathers—the truth intrusted to their keeping. Such devotion, however, appears as a natural consequence to him who makes himself familiar with the true spirit of our religion and with the inner life of our tribe. Our religion, in its nature and principles, is eminently universal. It is the highest philosophy for the learned. It is the simplest and easiest matter of fact wisdom for the ignorant. The mighty and prosperous finds in it the advice how to become worthy of the blessings he enjoys; while for the poor, the weak and the sufferer it is the firm support which holds him upright even in the most depressing circumstances. This equalizing power of our faith was always the strong bond which cemented the different classes of our people and made them one and indivisible in their devotion to the truth they confessed. During the long centuries of persecution this bond of brotherly union proved to them as the angels who redeemed them from all evil; the outcasts of the world could stand their terrible proscription, for they clung to each other in the one common consoling consciousness, We suffer for the same sublime cause! Thus the wanderer through the rough

paths of life, to whom the ground was an unyielding rock, and to whom all human hearts were hard as stone, at this week's end entered the house of his Heavenly Father, met there his fellow sufferer, and in common they greeted the Sabbath bride, the sweet day of rest, who with mighty spell changed the hated of the world into the beloved and chosen of God. Those that saw him in dusty walks of life, but saw him not in his sanctuary, in his house, they knew him not. When on Friday eve he entered his humble abode, how he forgot his grief, his troubles, his homelessness. The poor house in the Ghetto with its Sabbath lights, with its white linen spread over the table, it was, as by enchantment changed into a palace.

THE MEETING OF JACOB AND JOSEPH.

On entering, the father first solemnly greeted "the angels of peace, the angels of the Most High." Then his children approached, bowed reverently their heads and waited for the blessing, and he, the father, the priest, raised his hands over them and uttered piously those venerable words, which like an unfailing charm passed through the long chain of generations, "The angel who redeemed me from all evil may bless these lads." The lads grew up and inherited the same sufferings, but the same strength and courage and the same devotion to the cause of God. The redeeming angel is the spirit of Israel's history. It is the spirit of true religious training. This angel who redeemed us from all evil, let us never neglect him in the bright days of our present prosperity.

Hypocrisy and Corruption.

Aug., 4, 1878.

"Zion shall be redeemed through justice and
her converts through righteousness."

Isaiah, I., 27.

THE ninth day of the Hebrew month Ab, which occurs on thursday next, is a memorial day, recalling to our minds the saddest events of Jewish history. On this day the Babylonian Nebuchadnezzar destroyed the temple built by

Solomon, and centuries later in the struggle for life against the Romans on the same day the soldiers of Titus threw the firebrand into the magnificent second temple, which fell to the ground, together with the last remnant of national independence. To imprint the lessons of these disastrous occurrences on the minds of the succeeding generations the synagogue has pointed out the first of Isaiah's prophecies as the portion for public reading on the Sabbath preceding the "black day," as the 9th of Ab is called in the rabbinical writings. No better selection among the sacred writings could have been made for such purpose, for, though this prophecy belongs to an earlier period—it having in view the destruction of the kingdom of Israel by Sennacherib, the same causes produce the same effects, and in this chapter we find precisely and minutely described the two great evils which like a cancer feed on the health of a commonwealth until the head is sick, the heart is faint, and from the sole of the foot even unto the head there is no soundness more. The one of the evils the prophet names is hypocrisy, the other is corruption.

HYPOCRISY AND CORRUPTION.

Hypocrisy is most dangerous, for it approaches you under the false face of health, and so you cannot beware of its contagious touch. Religion is the mantle of charity which the Lord has spread over the shortcomings of man. Its function, however, is not to hide and to privilege errors and vices. It aims rather to uncover, to remove and to cure them. It is like the festive garments in which the angel of the Lord clothed the high priest Joshua; the filthy garments have to be taken away from under it. Only then the Divine voice speaks approvingly to man, "Behold, I have caused thy iniquity to pass away from thee." The generation, however, in which the prophet lived regarded not religion as the means to cleanse and to purify their innermost being, so as to make spirituality prevail in themselves. They did not reject religion, but they degraded and debased it by using it, contrary to its sublime nature, as a disguise, destined to show them otherwise before God

and men than they were in their hearts and in their souls, and this false use turned the means of salvation into a means of destruction.

RELIGION AND POLITICS.

Is there a natural connection between religion and politics? There is none so far as the form of your religion, your sectarian confession, is concerned, but there is a strong connection between the moral you derive from your faith and your life and action as a citizen. The hypocrite in religion will hardly prove sincere and honest in any other branch. Take the sanctimonious churchman, whose eye soars with the angels while his heart plots with the devil—take him and make him a Judge, a Senator or anything that is worth while to run for and run after, and you will find him the same in all. The false man is the same in religious as in political matters; the only difference is that we call his duplicity in the first "hypocrisy" and in the latter "corruption." Both, however, are twin sisters, jointly working for the same unholy end---the annihilation of individual integrity and the destruction of the common welfare. And so the hypocrites of the prophet's time were not only the destroyers of their sanctuary, but also the destroyers of their country as corrupt politicians.

THE NINTH OF AB A MEMORIAL DAY.

Taken in this light the 9th of Ab is not only a memorial day for Israel, but it offers its important reflections to all religions and to all countries. The question is not to what religion you belong. The main point is whether you are earnest and sincere in your faith; whether you strive to realize the moral teachings of your faith and to introduce them honestly into your practical life. If you do so, then you are the preserver; if not, then you are the destroyer of your sanctuary. In politics the question is not whether you belong to this or to another party? The main point is as to whether you are earnest and sincere in your political convictions; whether it is the noble motive to serve your country which urges you to action or whether it is the low motive of selfish gain that guides you in your thoughts and

deeds. If it be the first, then you are the true friend and preserver of your country; if it be the latter, then you belong to those that hate their land and destroy their own home. The general lesson of the 9th of Ab to the world at large is. By spiritual and secular integrity make your country the beloved Zion of God, and let it be redeemed through justice and righteousness.

Dependence the Source of True Independence.

August 18, 1878.

“Who art thou that thou shouldest be afraid
of a mortal that must die, and of a son
of man who will wither as the grass?
And thou forgettest the Lord thy
Maker, who has spread out the heavens
and laid the foundations of the earth.”

Isaiah LI, 12, 13.

God has spread out before man's eyes the unfailing documents, where he can read the evidence of the existence of a Supreme Being. The planet on which we live and the many orbits circulating in the infinite space speak of the glory of God, and pronounce the universe the work of an all-wise and almighty Creator. Besides this astounding complexity of worlds, however, there is the microcosm, man's heart, which reveals the same truth to him who turns contemplatively his look on it. The Greek philosopher, desirous to find the true system of life by which man should be guided, plunged into the depths of the human heart, examined carefully all its feelings in order to make the one most dominant the foundation of his system. As the result of his scrutiny he found that the love of pleasure keeps its hold most tenaciously on the human heart, and is common to all the children of Adam. He therefore instituted a new worship—the worship of pleasure. This philosopher succeeded in establishing a large school; many were his disciples in olden times, and the number of his followers in our days is legion. There are thousands among us who deem the worship of pleasure the most natural religion for man.

PLEASURE A DELUSION.

But pleasure is a fickle deity ; it claims sacrifices from its votaries and gives no recompense. What it promises is dazzling, what it grants is poor. Its very nature is delusive. How could it ever become reality ? True, there is a yearning in man's soul after satisfaction ; but this yearning, like a treasure in the hand of a spendthrift, must not be lavished and wasted in vain and idle things. Knowing that there is in our soul the desire to become satisfied, we must go a step further and examine the innate feelings of our heart in order to decide which of them might aptly serve as a solid basis of true satisfaction. If we do this earnestly and carefully we will soon find out the true characteristics of man's nature. There is one trait which never leaves the human heart. We are born with the feeling of dependence. The different periods of our life are stamped with the same feeling, and in our parting hour, if there is left some consciousness for us, this feeling of dependence comes in its utmost strength upon us, and ebbs away only with the last breath of our life. This feeling of dependence is the revelation written on the tablets of every human heart, that there is a Divine Being on whom we depend, and revealed religion, as contained in the sacred writings, is nothing else but the true commentary which teaches us not to misunderstand, but to perceive correctly the sublime words that our own nature speaks to us.

MUTUAL DEPENDENCE AMONG HUMAN BEINGS.

Independence is the watchword of our generation. It is a proud and noble word if well understood ; it is an empty sound if sought after in a wrong direction. Can the child be independent of the parent that cares for it ? Can the sick be independent of the physician that heals him ? the weak of the strong that supports him ? or the poor of the benevolent that shares his substance and his goods with him ? The fact is there is a mutual dependence of the parts of human society on each other, and all of them depend on Him who is the Father of all, the Universal Love. Independence in the sense of detaching our obedience from the

will of Divine authority is fatal for man. It deprives us of our best and surest reliance, and throws us on our own so very limited resources. It takes from us a loving Father, an all-wise Providence, and gives us instead a thousand oppressing and blind tyrants in the chances and circumstances to which we become enslaved. Such independence opens an avenue to overbearing and violence in prosperity, to discouragement and despair in adversity. It breeds fear, doubt, hatred and crime, and never gives satisfaction to the soul. On the other hand a sincere, filial dependence on God's paternal care strengthens the heart and makes it invincible. It overcomes fear with courage. It lifts a man high above the ebbing and flowing tide of material changes and makes the soul nestle in the never-changing bosom of the Great Father's love. This dependence is the source of utmost satisfaction and the root of true and noble independence. It keeps the heart clean and the soul steady. In life and death it teaches us to exclaim, with the old Hebrew poet :

My greatest glory is to be the servant, thine :
My highest boon that thou'rt the master, mine.
According to my will thou'rt the master right ;
According to thy will make me thy servant bright.

The New Name.

Sept. 22, 1878.

“ And nations shall see thy righteousness,
and all kings thy glory, and men shall
call thee by a new name which the
mouth of the Lord shall pronounce.”
Isaiah LXII, 2.

In numerous places in the Scriptures we meet with assurances made by the Divine messengers to the people of Israel that their obedience to the laws of God was to be followed by respectful acknowledgment and appreciation on the part of the rest of mankind. This fact is sufficient to discard the erroneous idea so persistently entertained by

some of the learned divines of other denominations, that the religion of the Hebrews had no other destination than to be and to remain the house discipline of the family in which it originated. There is no clannish Know Nothingism in the spirit of the Mosaic system. Those elements of separation which are to be found in it, and which intend to set apart the descendants of Abraham from the rest of mankind, were regarded for a long time as the essence of the law in fact ; however, their significance is but preparatory. They constitute the sum of outward signs by which the confessors of the truth were to be known from the great majority that adhered to error. All these distinguishing measures were highly conducive to enhance the morality of the chosen tribe, and to show them before the world as the bearers of pure and high principles—the main truth, however, the teaching of the one God and His relation to the universe in general and to mankind in special—that was and is the faith of the divine revelation. In it is nothing that separates man from man ; it rather binds and unites all human beings into one family. Now, on Israel rests a great responsibility. The life of this people must be so blameless and so pure that those who come in contact with them may recognize by the fruits of good actions the stem of the tree of life.

WORK FOR A NEW NAME.

It is not the inherited name on which this people should live. Each new generation should work for a new name, for a name acquired by faithful activity in the sacred field of religion. The generation of the Arabian desert bequeathed to us the history of the revelation on Sinai ; the succeeding generations during the existence of the Jewish commonwealth in Palestine gave us our prophets and teachers, our sanctuary and the worship at the sacred shrine of the nation. The generations after the destruction of the temple at Jerusalem manifested their activity by the great work which they accomplished in building up a nation without a land, and erecting a temple not visible to the eye of flesh, but visible to the eye of the spirit. Whatever may be

thought or said about the monuments of rabbinical learning up to the end of the fifth century, so much is sure—this learning preserved the existence of our nation in the most dangerous epoch, and opened a vast field for future activity; it gave a new impulse and imparted new life to coming generations. As early as Philo, who lived at the dawn of our era, the endeavor was made to combine religion and philosophy, which was a pleasant and easy task, for what true philosophy teaches belongs to the tenets of our religion and is contained therein.

THE MIDDLE AGES—LIGHT IN ISRAEL.

So we see, after the final conclusion of the Talmud, rise generations who shine in the double light of religious and secular knowledge. No man acquainted with the history of the Middle Ages can deny that in those times of general spiritual darkness there was light in all the dwellings of Israel. Indeed, the Jewish products of those ages have become the admiration of the learned men of other nations. Their best geniuses were and are drawing the waters of life from these sources. Such a past has been handed down to us with the just claim not only to keep safe the sacred inheritance, but also to add our share toward increasing the name and fame of Isreal, and to acquire that new name which shall spread its glories over the splendor of our ancient faith.

THE HOLIDAY SEASON.

Now, what are we doing in this direction? I am sorry to say, not much, but very little. From the many thousands of Jewish inhabitants of this city how many are there that belong as active members to any congregation of their creed? I am afraid and ashamed to state the ratio. But should not the approaching holy season awaken us to a better sense of our duty? Should not those that stand far from the sacred inheritance of the fathers step nearer and take an active part in the interest of religion, which is for themselves of such high interest in life? Yes, acquire the new name of true sons and daughters of your creed, and you will meet the mercy of the Lord. Love Him as children and He will love you as a true father.

Creed and Deed.

Dec. 1, 1878.

“A tree of life is she (the Divine law) to those
that lay hold on her ; and every one that
firmly grasbeth her will be made happy.”
Proverbs, III, 18.

The simile “tree of life,” used to designate and to characterize the Divine law, is taken from the narrative of the creation. What the tree of life was in the Garden of Eden, that the Divine law is for mankind. It bears the fruit that imparts true existence to man, and the same as the Garden of Eden, though created by the Lord in perfect beauty, needed the efforts of Adam to till it and to keep it, so the law of God; perfect as it is, it needs man’s spiritual efforts in order to fulfill the end for which it was intended. The question is, What direction must man’s effort take in order to make the Divine prescriptions efficient?

DUALITY IN SCRIPTURE.

The whole contents of the sacred books may be properly divided into two great continent parts—the one makes us acquainted with the Creator and His attributes ; the other regulates human life by commandments and prohibitions. Speculative minds were always more inclined to plunge into deep contemplation about the essence of the Divine Being, while practical men made the practical part of God’s law the preponderant subject of their study. This duality is clearly perceptible in the vast amount of literature to which the Holy Scriptures have given rise ; but in the consciousness of our people the two parts have never been separated. A clear knowledge of God and a pure human life were always regarded as cause and effect ; the one has to precede and the other must necessarily follow. Is it creed or deed that brings salvation ? Such a question was never asked within the boundaries of the Jewish religion.

CREED AND DEED.

The fundamental principles of our creed in the way they were transmitted to us show us clearly the close and indissoluble connection between creed and deed. These funda-

mental commandments were written on two tablets of stone. They were so arranged as to have the five commandments representing creed on the one tablet, and the other five, representing deed, on the other tablet, and each two opposite commandments completed each other. At the head of the one, "I am the Lord, thy God," and opposite, "Thou shalt not murder." He who truly acknowledged his God must respect His image in his fellow man. The second, "Thou shalt have no other gods," and opposite, "Thou shalt not violate the sanctity of matrimony." One who keeps faith to the one God whom he has recognized, and does not deviate from Him, will also keep the vow of fidelity to the mate and companion of his life; and, indeed, the people relapsed into idolatry were represented by the prophets as a spouse that broke her faith. The third, "Not so utter the name of the Lord to a falsehood," and opposite, "Thou shalt not steal." True and just is the Lord, and he who confesses Him in truth must avoid any action that shuns the light and seeks concealment. The fourth, "Remember the Sabbath Day to keep it holy," and opposite, "Thou shalt not bear false witness against thy neighbor." A devoted celebration of the Sabbath Day is the witness laid down on our part that the Lord is the creator of the universe, on whom we rely. This witness, however, is not complete unless we are true and upright toward those that are made in the same image with us. The fifth, "Honor thy father and thy mother, has its place among the commandments referring to God ; for according to the Divine will the child shall regard its parents as the vicegerents of God, and the love and honor due to them must bear the sacred stamp of worshipful devotion. Opposite to this commandment we read, "Thou shalt not covet," which is the complement of the foregoing. A child brought up by good parents, well educated in the principles of virtue and honesty and guarding the parental teachings as the great treasure of life, will never harbor or nourish inclinations and propensities which will grow with the growing man into covetousness and envy —the promoters of so many evils.

CREED THE ROOT, OUR DEEDS THE BRANCHES.

We see then, creed and deed inseparably connected with each other, and if you ask in what relation they stand to each other, I say creed is the root and our deeds are the branches. There is not much use in a root that does not produce a stem and branches : faith without deed is useless and fruitless. Those, however, that advocate deeds and nothing but deeds, deeming faith as quite unnecessary to a pure human life, remind me of the man who saw sweet fruits growing on a beautiful tree; he wished to have such a tree; he went and took a stem and gathered branches and fastened them to the stem, and he fixed the whole fabric in the ground, and so he waited for fruit ; but the branches were not the natural outgrowth of the stem, and the stem lacked the nourishing roots, and so on the branches blossoms and fruits never appeared. Now to the spiritual plantation confided to your care in the proper way. Let a pure and enlightened faith be the root, and watch carefully that from it may spring forth a strong stem with wide ramifications of good and noble deeds, so you are sure to grasp firmly the “tree of life” that bears sweet fruit for here and hereafter.

The Religion of Offerings.

April 27, 1879.

“Offer unto God thanksgiving, and pay unto
the most High thy vows.”

Psalms, I., 14.

MANY pages of the sacred law, are filled with prescriptions regarding the altar and the offerings. Modern criticism is very severe in its judgment on this part of the Scriptures and thence it proves that the Divine book is antiquated. The prophets did not wait for modern criticism; in their many utterances they taught us to appreciate these commands according to their true value. The outward work of bringing sacrifices is without value in itself, but there is an array of sublime ideas which if connected with the outward work makes the offering useful for man and pleasant to God.

SELF-LOVE AND SELF-DENIAL.

Why do all religions begin with offerings? The answer lies more in human nature than in priestly institutions. Two elements lead man through life—the love to his own self and the willingness to subdue himself for the sake of others. Self-love is the moving power in life; self-denial is the restrictive power which prevents the motion of the former from becoming destructive. Self-denial is the inborn inclination of the heart to bring offerings. This inclination is the basis on which man's most tender relations rest. Abstract this element from human nature, and a deluge of selfishness will sweep away all that is humane in man's life. But this inclination to subordinate ourselves to the well-being of others, where does it originate from? It takes its issue from a certain sense of insufficiency by which we are governed, and this again is the offspring of the latent consciousness of our dependency of a Being higher than we. Thus the desire to bring offerings leads man to religion; and it is but natural that all religion should begin with offerings. Indeed, the most important lesson that religion can teach us consists in the knowledge how to satisfy our heart's desire, how to bring worthy and acceptable offerings. See the youth—he lays the strength and vigor of the best years of his life down at the altars of his idols, whom he blindly worships. How long will it last? He himself will fall the sad victim of his fatal errors. See the man and woman carrying the strange fire and offering at the wrong shrine. It does not take a prophet to predict that the happiness of the family will soon be undermined and that the peace of the house will sink, a shattered altar, into ruin and destruction.

SAFETY UNDER THE DIVINE LAW.

What a safeguard for our present and future welfare if we abide faithfully by the wise regulations of the Divine law! The order of offerings, as established there, makes a whole and a happy man. It teaches us to lay the daily sacrifice of earnest endeavor on the altar of an active, pure and devoted domestic life. It admonishes us to lay the free will and

peace offerings of deeds of love on the altar of humanity. It exhorts us not to cling to our errors and shortcomings, but to bring our sin offerings, to atone by open confession and sincere repentance. In enjoining us to bring the offerings of our thanks it prevents us from becoming proud and overbearing in prosperity and leads us to the humble acknowledgment that we owe our successess to the Bestower of all blessings. But there is also the offering of the poor. An afflicted heart resigned in the will of God is the sweetest offering before the Lord. Thus the Divine law teaches us to reach true salvation by the purity of our offerings.

Religion a Source of Consolation.

Aug., 3, 1879.

“The grass withereth, the flower fadeth, but the word of our God will stand forever.”

Isaiah, xi., 7.

RELIGION, is intended as a mirror in which human life can see its own reflex—how it is and how it ought to be. The events presented by our old religious records are by no means alien to the individual history which every one of us has to live through. It requires but little study, and we soon perceive that the facts of the past repeat themselves in our own days and that the inspired remarks of the prophets on bygone times must be of great use for us if we apply them to our own present. The Sabbath of mourning is succeeded by the Sabbath of consolation in the order of the synagogue; the wailings of Jeremiah are followed by the sublime promises of the second Isaiah, and the same is the order of life. Heavy clouds hover over the afflicted, the tempest breaks loose and sweeps away all the hopes and prospects that formed the favorite plantation of his heart. Lonely he sits by the wayside and looks dolefully at the ruins of his cherished prosperity. He becomes despondent, that is natural; he despairs, that is unjustified.

COMFORT IN SORROW.

In your greatest despondency there remains for you a source of comfort, of encouragement and hope. Did ex-

piring Zion hope to revive? Was there any prospect that the deserted streets of Jerusalem should ever again be crowded by the joyous throngs of pilgrims who came there to celebrate their festive days? The rose of Sharon had fadingly drooped her head. Will she ever resurrect to new bloom? After seventy years of desolation, hark, on the mountain tops the glad tidings of the God sent messenger. The dead glory shall revive, the past splendor shall be more resplendent than ever before! Why should not such turns be the indicators on the dial of our own life? Why should we not realize the truth that all our gifts are the embodiments of God's mercy? If one or the other of our joys is taken from us, should we not hope and trust that God's love is by no means at an end, but that it will shine in new manifestations over us? Why is it that we are so easily shaken by misfortune and overwhelmed by adversity? This is because we cling more to the gift than to the giver, more to the blessings than to Him who bestows it. Spring brings a host of flowers; we admire and enjoy their beauty. Fall comes and we see them wither away. We are sorry for them, but we know such is the natural order of things; we were prepared for the catastrophe, and, while we regret to see pass away so soon what for a short time was our delight, we at the same time feel comforted and consoled by the reflection that soon the time will come when, with the new spring, a new generation of flowers will rise and fill our hearts with pleasure again. We know this special rose may die, but the creative power which produces the roses is forever alive.

A RULE OF LIFE.

Transfer this idea into your life, make it your guide through the checkered path of your existence, and you will find yourself another man, stronger, more courageous and more steadfast in the face of all the changes to which your prosperity is subject. Enjoy your material gifts as God grants them to you, but do not believe in their stability, and do not fasten your heart to closely on them. Be always prepared for the change, not in a timid, but in a principled and resigned way, which by no means spoils but rather

purifies your joy in what you possess. And when the change comes, when your heart aches under its heavy losses, then raise your mind above your loss, be greater than your misfortune; say, ‘The gift is lost, but the Giver liveth.’ Trust in Him who is the creative power of your joys and the hope of a new spring will not forsake you even in the darkest time of your life. ‘The grass withereth, the flower fadeth, but the word of our God will stand forever.’

True Self-Knowledge.

Aug. 10, 1879.

“For with Thee is the source of life; in
Thy light we shall see light.”

Psalm XXXVI., 10.

“Know thyself” was the remarkable epigraph in the old heathen temple, and the same short sentence comprises the contents of all the teachings and admonitions directed by the Divine word to man. There is, however, a great difference between the enigmatical Greek utterance and the clear definition of the Scriptures. It is, indeed, the greatest art for man to know himself, not only because self-love blinds his eyes and bribes his judgment, but because it is very difficult to decide wherein properly man’s self consists.

MANY MEN OF MANY MINDS.

The epicurean, in catering for his bodily pleasures, professes to have the truest knowledge of human nature. The adept of Pluto will look upon all those of his kind who do not hunt exclusively after riches as mistaken in regard to man’s aim and scope. The scientist regards the bones, ligaments and muscles of man’s body as his essential self; the musician seeks for it in the ear; the painter in the eye; the tailor and the undertaker measure it by inches. Little you help the stray wanderer if you tell him, “find the correct way.” Show him the right direction, then you are of true service to him. Sublime as the heathen “Know thyself” may sound, it leaves us in our embarrassments, nay, it sanctifies our errors and shortcomings, for we all regard them as the emanations of our genuine self. By doing something

that ought to have been done otherwise, we generally use the phrase "I could not help it," which means to say: "If you knew me as I know my own self you would realize that my very self forced me to act as I did, even if it was wrong." The sacred book does not indulge in oracular sayings which are apt to mislead its followers. It introduces man as made in the image of God and in doing so it states unmistakably wherein the essence of man consists. His reason is pointed out as his self.

THE SPIRITUAL PART OF MAN PREDOMINANT.

The spiritual part must be forever preponderant with him. Wealth, pleasure, the body with all its organs, the cradle and the coffin and all that lies between must be made subservient to his full spiritual development. The dependency of the human spirit on the spirit of his Creator leaves no doubt how true human development must be effected. Live for the gratification of your lower appetites, make your corporeal part the essence of your existence, and instead of advancement you will experience decay; death lurks behind the mask of life. Strive, however, to ennable your mind, make the necessities of the soul predominant over the vain desires of a misguided heart and you will find out that man can add many an inch to his spiritual growth; that onward leads the way for him who is truly wise, and that death is but the wide portal through which the human soul enters the blessed realms of eternal life. Yes, "Know thyself" must be our motto on earth, but in that pure sense which Divine wisdom lends to this word. We must know that "with God is the source of our life; in His light shall we see light."

True Progress.

Aug. 17, 1879.

"For not in haste shall ye go out, etc."

Isaiah LII, 12,

THE Latin *festina lente* has nearly in all advanced languages its proverbial equivalent. The English says, "The more haste the less speed," and the prophetical phrase of

our text, "For not in haste shall ye go out and not in flight shall ye advance," apart from its special meaning in this prophecy, we can take it as the Hebrew expression for that general empirical truth that too hasty a movement in any sphere is more apt to bring harm than gain. Our age bears undoubtedly the character of pronounced advance. Whether many of our boasted inventions have not been known to generations of the hoary past cannot be determined. Alexander the Great is said to have seen an inscription of an Assyrian queen, which at its conclusion, reads thus:—"I made roads with iron over difficult rocks. My chariots have rolled over roads where wild beasts found no path." If this inscription was really read—and we have no reason to doubt it—then the idea to lay iron railways was practically carried out in the sixteenth century before the beginning of our era. But be this howsoever it may, it is not to be disputed that in knowledge and application of the forces of nature our century is unsurpassed by all its predecessors.

DANGER OF TOO MUCH HASTE.

One thing, however, is seriously to be apprehended in our onward march. The overspeed in which we indulge makes it more an exhaustive race, which will have soon to come to a stand still. Machines are the pride of our age, and they are justly so, as far as they tend to benefit mankind. But in our haste to outdo one another we forget that human labor is at present and will ever be a most important factor in the social order. Work that has been done in months is now done in one day; but depreciated human labor stares dissatisfied at your monstrous machines and asks grumbly, "You have swallowed the workman's hands, what shall he do with his mouth?" The socialistic question was never so acute and pungent as at present. Can we not bridle a course which evidently leads to an abyss? Can no calculation be set down how far the blessing goes and to where the curse begins?

LEGISLATIVE ACTION.

If I were in the Legislature—I do not say that with reference to the next fall elections; I decline beforehand any

nomination—I would propose a law laying heavy taxes on machines exceeding a certain ratio of power, and the income thus derived I would have devoted to help along the honest workingmen to settle themselves in agricultural pursuits. That might, perhaps, counterbalance the evil consequences of our over haste in this respect. Our generation claims to be ahead of all former times, not only in material affairs, but also in spiritual cognitions, and to a certain degree we must acknowledge this claim as just. We manufacture progress by steam, but in our haste we forget that dependency on a Supreme Being was, is and will be at all times the essential feature of the human soul. Progress is a sublime word. But cannot a calculation be set down how far the blessing goes and where the evil begins? Certainly it can. I would say to all those progressists beyond measure, first be done with man and then begin with God; lead onward to the human heart and mind; purify the recesses of the soul; remove envy, hatred, narrow mindedness and all the shortcomings that disfigure the noble type of manhood. Go patiently step by step the arduous path which leads to human perfection. When that goal is reached then you too may begin to question God and His authority. Having reached such a height I am certain you will not displace the Supreme Being; you will feel happy to have and to know your Heavenly Father; with a pure heart and a pure soul you will bow down before your Maker and in your humility you will find your nobility. No progress without Him. “For before you goeth the Lord, and your rereward is the God of Israel.”

Religion the Sun in the Constellation of Ideas.

Aug. 24, 1879.

“And I have placed my words in thy mouth,
and with the shadow of my hand etc.”

Isaiah, LI., 1–16.

MANY in our time are accustomed to look upon religion as upon a coin that is interesting as an antiquity but has ceased to be current in the market, and therefore all religious ideas are received by them with a superior sceptical smile,

as if to say, Benighted visionary, what shall we do with your midnight dreams in broad daylight? In truth, however, religion is the stamp which the Creator has imprinted upon the human soul. It will never change and never lose its value. It will forever remain the means to procure what is most necessary for us in life, and it is the only genuine coin with which we have to pay the Charon who is to convey us from this side of life to the blessed shores of eternity. Religion is not a dream; it is rather the true interpretation of life's quaint dream. Man, with all that passes in and around him, remains an unsolved riddle, unless the solution is sought in that sublime system called religion. We are not at a loss to state clearly what religion wants to make of you, and what it expects you to make of it; but you must be at an utter loss how to get along in life without it. As long as you are sailing on the still waters of pleasure, and your affairs glide on smoothly you may be deceived about the treacherous nature of the element to which you trust, and may flatter yourself that you are strong and skilful enough to steer your vessel all by yourself. But when the storm rises, when an obstinate gale drives you toward the sharp edged reefs which threaten to crack and to sink your nutshell of a bark then, in your hopeless struggle, what can be more welcome to your soul than the heavenly message, "I am the Lord thy God, who stirreth up the sea that its waves roar. And I have placed my words in thy mouth, and with the shadow of my hand I cover thee." Such message is calming and reassuring. It increases the human strength to resist until the storm will have subsided and the victory shall be won. Yes, if the only function of religion were to curb and to repress the pride and overbearing of the powerful and to lend the staff of encouragement and comfort to those that are weary and suffering, this one missive alone would be sufficient to make faith the most beneficent agent of mankind.

THE WIDE SCOPE OF RELIGION.

But religion does more, and you must examine its widest scope in order to be able fully to appreciate its value.

Religion gives to man a God. It leads him to the fountain-head of love and mercy; it shows him the focus where all the luminous rays of whatsoever is good and noble concentrate themselves. It speaks to the mortal:—Strive to be the image of the Eternal; go after Him in purity and holiness; be to your fellow men what you expect him to be to you; sanctify your mind in virtue, love and mercy, and you are sure to be acceptable to your Heavenly Father. Can there be a wiser teacher or more useful teaching for man? Wide as the world of ideas is, and shining as the great thoughts of man may be, they are all like the little stars whose light vanishes before the all-conquering light of the one great star that rules the day. The religious idea will forever take the place of the sun in the constellation of great and useful ideas. Religion aims to make of you true men—children of God. And what shall you make of religion? Let it become in your hand a tool, a blessed tool to plant heaven and to lay the foundations of the earth. Your earthly life lacks its true foundation as long as it lacks an infusion of the spirit from on high. Never forget that the earth must not fill your entire heart. Make room in it that heaven may be planted there, and if you want to follow the right track in educating your progeny take your child's hand and lay it on his heart and ask him, "What do you feel here?" You are sure to receive the answer, "Love for my father and mother!" Point you then upward and say to your child, "Well, there is One above who is mine and your Heavenly Father; Him we must love; in Him we must live." Rest assured the child will love dearly the God whom the father adores sincerely. Thus you plant heaven; thus you lay the true foundation to your own and to your child's future happiness. May the sea stir, may its billows roar, you will feel safe under the protection of that Almighty hand that forever holds the universe.

The Lessons of Country Life.

August 31, 1879.

"In pastures of tender grass he causes me
to lie down; beside still waters he leads
me."

Psalms xxiii, 21

In welcoming you home from your various summer retreats, I propose to speak to-day of the lessons which are to be derived from the temporary rural life you have enjoyed for the last weeks or months. Inquisitive as we generally are, I have sought after the reason of that great exodus that takes place in our city as soon as the sun greets warmly the memorial day of American independence. Is it the sight of nature in its summer glory which lures away so many from their home comforts? But this pleasure can be better procured by short and frequent excursions to various chosen points. Is it the city air which they dread? In spite of our Street Commissioners our Gotham in its watery embrace enjoys a better and a healthier atmosphere than perhaps any other metropolis in the world. Is it the greater comfort which makes our summer pilgrims so eager to change their city abode for the country hotel or cottage? Most of our rusticating brothers and sisters, in describing with glowing colors the charms of country life, become cooler and more melancholy when they reach the prosaic but very important chapter of lodging and board.

THE MAGIC POWER OF COUNTRY LIFE.

We will try to explain the magic power of country life. In the run of the year, as day by day glides slowly on, the regularity of our occupation, the sameness of our domestic scenes and occurrences, engender a certain feeling of indifference in our mind. Our home, with its joys, is a dear habit to us, but unluckily the companion of habit is generally thoughtlessness, and thus we neglect the due appreciation of our blessed gifts; enjoying domestic happiness as a habit, we forget very often to be happy in its enjoyment. Thus the atmosphere of our household grows oppressive, the heart longs for rejuvenation, and the desire, "Let us have a

change," is so very natural. See now the permanent habitation deserted, the habitual routine of life radically changed. The husband, a father, has to make a journey in order to join his beloved ones. How impatiently he awaits the close of the business hour. How anxiously they expect the moment of his arrival. What a joy, when after a day's absence they happily meet again. This is not habit ; this is happiness. The mother has her children there under her immediate care ; they are the main objects of her tender attention ; she watches their amusements, shares their plays ; mother and children are now nearer to each other than the rest of the year, and they love each other dearer than ever before. They feel the desire to be happy, and they are so. The chill of city life is replaced by warm heartiness ; oppressive luxuries give way to the simplicity of nature, and from the unbiassed heart jets forth the limpid waves of pure joys.

Country life has its great morals. Apply its lessons, and they will enable you to make the pleasant summer season permanent in your house. Let the husband and father, whatever his occupation, regard his daily work as the means and not as the end; let him, however, consider his home as the blessed spot where his dearest hopes find their fulfilment, and he will realize how little is needed to be truly happy. Let the wife and mother share her time between expecting her husband and watching her children; that will keep her forever young and charming. Let the children cling to their parents in love and obedience ; that will lead them from a pleasant spring to a fruitful summer and blessed winter in their life. Do not make yourselves the slaves of burdensome luxuries ; simplicity is the mother of contentment. Have the earnest desire to be happy, and you will be so. I know what objection some will make to our system. Our city life keeps us so far from nature that it is natural for us to lose the taste for simplicity. The country joys will soon be a faint remembrance with us, and we will go our old ways as heretofore. Here we are at the point. Let me remind you of a very important thing. In

the midst of the sultry atmosphere of this large city God's mercy has by no means forgotten to provide for you the glorious plantation, where you can breathe a purer air, where you can admire nature in its highest sublimity. Like streamlets that spread forth, like gardens by the river's side, so the wise and mild teachings of religion invite you to come to refresh your heart and to invigorate your soul. Religion is man's higher nature; keep to it and you will safely evade all the temptations that threaten to mar your welfare here and hereafter.

Israel and the German Persecutions.

January 4, 1880.

"But the work of the covenant of the Lord and
Moses did not move out of the camp."

Numbers, xiv., 44.

THE narrative about the spies sent by the Israelites in the desert to investigate the condition of the promised land and its inhabitants is not only important on account of the effect this event had on the fate of the generation that lived and acted then, but it is most significant as a lesson for all coming generations. It teaches its truths in two opposite directions—how man ought never to be discouraged and disheartened as long as he feels himself worthy of the merciful support of his Maker; and, again, how we ought to suppress our daring and be rather sure of unfortunate results whenever our enterprise is in conflict with the will of our Supreme Guide. All the troubles and embarrassing complications of man spring forth from omitting what he ought to do and from doing what he ought to omit. This incongruity of action, however, is the offspring of incongruity of principle. An unprincipled mind will be swayed and carried away by the instigation of the moment. A mind ruled by the dictates of a higher wisdom will never miss the stepping stones which lead through the uncertain ways of life. The unsettled state in which you find many an individual, the floating condition of his affairs, is not, as is commonly believed, the mere product of circumstances; it is

to a far greater extent man's own creation, for he of a firm and controlled mind is never in an unsettled, floating condition. "Trust where you have a right to trust, fear where fear is virtue," this is the best wisdom for the individual and the safest policy for nations. Our race claims the privilege to be a most striking proof of this truth, and the justice of this claim is acknowledged even by the animosity of our opponents. Goethe, the immortal German poet, was by no means a friend of our race; his realistic tendencies caused him to say many a harsh word against the people of the Hebrews and their sacred writings. But this very realism in his spirit led him involuntarily to the acknowledgment that Israel is a most important factor in the history of human kind.

THE HEBREW PERSECUTION IN GERMANY.

Disheartening reports reach us from the other side of the Atlantic. The tide of antipathy and malevolence against our race goes high at the present moment in Germany. Men of consequence have raised their voice against the Jew. Shall we become disheartened and filled with fear? If the reason for this sad movement issues with us, if any one of our men prominent in science, politics or finance has disgraced himself and his people by unworthy actions; if the mass of the Jewish population of Germany have shown themselves unworthy of the right of citizenship in a civilized State, then yes, we have reason to fear. But, thank God, this is not the case. Our Jewish brethren in Germany as to honesty, industry, culture and civic virtues stand in rank with the best of the country. The present tidal wave of antipathy is not the natural outpouring of popular indignation against them; it is rather an artificial creation of an embarrassed government that is anxious to deturn the popular attention, for the moment, from itself to other channels. Was not the Roman Church persecuted a while ago by the same government, and is it not courted by the same government to-day? Wait awhile and perhaps we shall have the pleasant surprise to see this same government, in a few days, choosing its pillars from the midst of that highly gifted Semitic race, and then

the servile tools will sing praises to those whom they drag now into the mire. No, we are not disheartened. We trust where we have a right to trust, and we fear only where fear is virtue. We were, we are, we will be; for it is the aim and the task of our life to glorify Jehovah through all times.

What Love is.

June 7, 1880.

"And thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might."

Deuteronomy VI, 5.

I MADE you aware, in a former sermon, of the difference between the first four books of the Pentateuch and the fifth, called Deuteronomy. The former chronicle facts and laws in a strict historical and legal sense, and in a style, simple and at times even dry as peculiar to sober pragmatism. The latter aims more to evince the transcendency of the national events and Divine laws and to show their full bearing on the human mind. This distinction enables us to explain the peculiar fact why we do not meet in the first four books with even one single appeal to the human heart in regard to the fulfilment of the Divine behests, while the fifth book abounds in such appeals on all its pages. Twenty times is the expression "love" used in the Pentateuch as describing the due relation between God and man, and the whole number, with the exception of one instance, belongs to the deuteronomist. Those who are accustomed to look upon the Pentateuch as upon a fabric of mere old and cold law should turn over and read the complementing and explanatory pages of the fifth book, and they will find all the warmth of life and love. Our text, consisting of one short verse, is a little Bible in itself, containing the foundation and the pinnacle of all true religion. After the unity of the Supreme Ruler is solemnly declared all the duties of man toward his Heavenly Father are comprised in the one sentence, "And thou shalt love the Eternal thy God." But this feeling is well defined—how it must be conceived and cultivated in order that it might be perfect

and not one-sided. The first condition of this love is "with all thy heart." This means, let thy adherence to thy Maker be simple, unsophisticated, childlike. Let Him be thy greatest boon in this world ; let Him be the hope for the hereafter. Harbor feelings of thanks toward Him in times of prosperity, and fold in trustful prayer thy hands when the flood of sorrow and anguish presses upon thee. The love of the heart represents that unreserved belief which says, "I resign myself undividedly into the hands of my Maker." Happy are they who possess such belief. Theirs is the true wisdom and strength of life. But in spiritual matters the heart alone is not sufficient. The second condition of true love toward God is, "with all thy soul." Is it possible to unite a childlike heart with a penetrating and deeply reasoning spirit? Why not? The greatest of our prophets combine simplicity with lofty thought. They are at the same time the teachers of the heart and of the mind. The fact is, a heart imbued with love toward God will find in its belief a source of sublime wisdom which leads on in development and reveals the real truth.

FAITH AND REASON BOTH FROM GOD.

It is not true that faith and reason are two contesting parties in man; they are both the gift of one Creator, and both in harmonious co-operation, elevate the human being to true manhood. Faith without reason is unreasonable, blind belief; reason without faith is a faithless manager who squanders the best possession of his master; both are detrimental to man. Begin to love God with your heart and then proceed to love Him with your soul, then you will find the evidence of His presence in nature as the child finds the evidence of the presence of a loving parent in all the arrangements of the dear, parental house. Yes, you will experience that faith and reason do not turn the flaming sword against one another, that they rather jointly watch with their flaming swords your paradise; they are the angels of peace destined to be the guardians of true human happiness. There is, however, a third condition necessary in order to complete this love to God and to make

it perfect; “with all thy might” is the third and last stage of this love. There shall not be such a thing as a discrepancy between creed and deed. Our deed must be the reflex of our pure sentiment, of our noble thought. The love to our fellow man as shown in our actions is nothing else but the reflex of that sublime love which binds our whole being to Him who is the fountain head of that vivifying principle which keeps the universe, which keeps mankind together—love. Understand well your Judaism and no emergency will be strong enough to make you say before the world, “I am no Jew!” Evince rather by your noble sentiments, by your upright and godly thoughts, by your charitable actions, “I am a Jew”; that will bring you the esteem of your fellow men and the love of God.

Philosophy and Providence.

July 4, 1880.

“Ye are the children of the Lord your God;
ye shall not cut your-elves, nor make
any baldness between your eyes for the
dead.”

Deut. xiv, 1.

An even-balanced mind is the greatest boon of man. Passion is a ball of fire that soon consumes itself and carries conflagration wherever it is thrown. Indifference is a ball of snow that chills the hand that comes in contact with it. The passionate is neither truly happy himself, nor is he capable of making others lastingly happy, and, as extremes touch each other, the same is true of the cold and indifferent man. The aim of all philosophy is to balance man’s mind evenly between passion and indifference. But whether secular philosophy can ever succeed in this difficult task, that is the great question. There was the gay school of epicureanism. Pleasure was its watchword, and to drown the shrill dissonances of life by the charming sounds of the festive harp was its wisdom. But can the sweetest song of joy ward off the evil days, and those years of which man says,

“I have no pleasure in them”? It is unwise not to be prepared for the reverses of life, knowing that they surround us and are sure to close in upon us. The opposite of this school was stoicism. This again aimed to mould man’s mind with an iron hand. It deadened all the tender nerves that vibrate with sorrow as well as with joy. Under its severe discipline the adept had to win a new heart—a heart of steel, destitute of the weakness, but at the same time of the excellence of the heart of flesh. I look with horror upon the great Roman heroes of this school ; they seem to me a race of giants waging war against the image of God in man; their philosophy is a cold, sharp sword, ready to destroy all that is warm and humane in man’s nature.

THE DIVINE TEACHER.

How different it is with the teachings of the Divine word. The relation between God and man once established is at the same time a source of the purest joy and the fountain head of strength and consolation. The sunny days of prosperity cannot dazzle the eye of our mind so as to make us forget our dependence on Him who bestows our blessings, and the dark storm-clouds hanging heavily over our heads and pouring out their flaming fury can never make us despair. “Ye are children of the Lord your God,” written on the tablet of the human heart, is a charm whose efficiency no one can doubt or deny. It is the beacon light for the benighted child of clay, the guiding torch which sheds a full light on the threatening abysses to the right and to the left, and leads the earthly pilgrim faithfully along the golden path of true salvation. Yes, this sense of consciousness that we are the children of our loving Father in heaven is our best wisdom, our firmest strength, our safest trust and hope. When human wisdom is at an end with its restless why and wherefore, when the bow of human strength lies broken and shattered, when the fairest flowers of our earthly hopes droop and fade, then search carefully under the ruins and you will find the heavenly spark of God’s fatherly love which raises you above your loss and animates you with a better life and purer hopes.

THE SOUND DISASTER.

Alas! that dreadful hour of last week's catastrophe, that like a tornado swept away the peace and joy of so many a happy household. Is there no remedy for it? Is there no consolation for those that mourn their beloved ones so suddenly snatched away from them? Earthly counsel stands spell-bound, lost in consternation and despair. Heavenly wisdom, like a loving mother at the bedside of her sick child, approaches the sufferer, touches the aching heart and speaks in deep, sweet, holy accents. Shed your tears, mourn your loss, but do not forget your God. Life is a scene of constant changes. Nothing is permanent but the love of Him who never changes. There are many entrances to the valley of death. Whether our last struggle takes place on the quiet pillow or amid the roaring waves of the sea, the same mercy leads the homeward bound pilgrim here and there and brings him to the peaceful shore of eternity. In His fatherly hand are the living and the dead. Trust to His love those that He has taken from you, and soothe your aching heart with the never-failing balm of true belief, and have the fortitude to say, "I am the child of my God," and your Heavenly Father will answer you with the fullness of His consolation. In our joys, in our bereavements, He is our best portion, and those who cling to Him are never forsaken.

A Moral Analysis of Light.

Aug., 15, 1880.

"Arise, give light, for thy light is come, and
the glory of the Lord is shining over thee."

SINCE the human eye began to enjoy the rays of the great luminous orb light has ever been the symbol of the pure and noble with man. The early generations of a benighted mankind bowed before the sun as the source of light and worshipped it as a supreme deity. A later race, blessed with the truth of revelation, recognized the great

creating power as the fountain head from whom all purity and holiness emanated, and they said of God, "With Thee is the source of life, and in Thy light we see light." Time has considerably changed the views of mankind, many acknowledged ideas have become antiquated, and many unthought of ideas have become dominant among the sons of Adam. Doubt has become the ruling power, and authority has dwindled down to a second consideration, if considered at all, but "Light" is more than ever the watchword of human intelligence, and those who are most sceptical make most use of this their favorite expression. All parties claim that theirs is the true light, and that their opponents are the people who walk in darkness. How shall we know which is the true light and which the *ignis fatuus*? This knowledge is of the utmost importance for our own safety, for without it we are constantly in danger of being tempted to turn our backs on our most faithful Leader and to follow in blind infatuation a guide whose vile pranks will bring us to the brink of perdition. It is not difficult to decide which is the true light. The difficulty is rather in our unwillingness to accept the truth with an unbiassed mind and to make it the supreme law of our life. Study the nature of light and you will not doubt on what principles an intellectual and moral system must rest in order to be by right entitled to the claim to be compared with the light.

THE HUMAN EYE NOT THE LIGHT ITSELF.

The light has its source from which it emanates. The human eye is the instrument for vision, but it is not the light itself, nor is it the source for the same. The mind is the eye of the spiritual man—it is quick to receive the rays of the spiritual light; these must come from without. Man's mind is neither this light itself, nor is it the generating source thereof. Our mind needs development—that means the drinking in of those rays of knowledge which come from the proper source. Human mind, therefore, is dependent upon super-human teachings, and if a master mind appears at rare intervals among mankind setting forth truths which serve to enlighten coming generations, we call such a mind

inspired, and favored by special Divine relation. Our most advanced philosophical friends cannot help it, but they must believe in such revelations. Another peculiarity of light is, that in its wanderings it requires not only to be received, but also to be reflected. Without reflection there would be no vision for the eye. It is not enough for the human mind to receive the Divine truths; after having carefully gathered them they must be reflected as noble thoughts and actions, in order to make our minds visible to others. Minds which reflect the Divine teachings in their purity are white minds. Minds that absorb the same amount of light, but do not reflect it, will always appear dark. There is, however, the white snow, the light of which dazzles the eye because it reflects all the light without absorbing any of it. This is symbolical of the mind of the hypocrite, who shines in dazzling light before the world without retaining sincerely in his heart any of the rays of Divine wisdom as his guiding element. He who endeavors faithfully to imitate his Heavenly Father in love, benevolence and holiness is undoubtedly in possession of the true light whose rays will lead him to a happy goal.

Scripture and the Scientists.

October 5, 1880.

"Let there be Light."

Genesis I, 3.

"Let there be light," is the beginning of the history of creation. "Let us make man in our image" is the end thereof, and between these two extreme points is ranged the whole series of creatures. In times past this first page of Genesis was regarded as the best evidence to prove the Divine origin of the Bible; for who else but God Himself could have revealed the deep secret of creation? In our days, again, this same page of Genesis is considered as one of the weak points of the Bible. Human wisdom has superseded the long-believed and revered theory; the law of development has become the only credo of modern science.

The books and essays written on this topic *pro et contra* constitute a vast library, and I am not going to swell the number by making my to-day's sermon a defence for the Scriptural cosmogony. I will confine myself to quoting the words of an antagonist. One of our scientists, universally acknowledged to be one of the most advanced—I alude to the German scholar Haeckel—says:—"We cannot deny our just and sincere admiration to the magnificent understanding of nature displayed by the Jewish lawgiver, and to the simple and mature rendering of his hypothesis of creation, though we do not believe the same to be a so-called 'Divine inspiration.'" We certainly gladly share in the admiration paid by the eminent naturalist to the deep knowledge of nature as manifested in the Bible, but I say this knowledge must not necessarily be the merit of the sacred book. It could very well have been the case that the Scriptures adapted a system of creation well known among the wise men of those times to the main idea which this book, and this book only, originated and propagated. Not to lead mankind to the knowledge of nature was the aim of the Divine Word, but to bring them to the acknowledgment of the Master of nature; not the creation but the Creator was its chief object.

THE INTENTIONS OF THE BIBLE.

Things accessible to man's faculties are left to the study of man. Earnest and patient research leads us onward and increases the stock of our knowledge. Thus we may advance to the most astonishing results. But how far soever we reach in discoveries and combinations, one thing is sure:—After man has been made acquainted with the idea of a Supreme Being there can be no acceptable system of creation without an omnipotent intelligence as Creator. The true moral explanation of nature is given only by the Bible. This claims, in the first place, our admiration, our sincere acknowledgment. From the very criticism of the aforementioned scholar, I learned to better understand and to fully value the intentions of the Sacred Book in the arrangement of details. The said scholar reproaches the Scripture system with two

“cardinal errors,” as he calls them. The first is the “geocentric” error—that is, the earth is regarded by the Bible as the centre of the universe. The second is the “anthropocentric” error—that is, man is regarded by the Bible as the premeditated aim and end of all earthly creation. Considering the scope of the Divine Word, I am rather inclined to call these presumed shortcomings the two “cardinal virtues” of the Bible. This book is for man, and for man alone, and therefore it is very natural that he is made the centre of all creation. Earth is the abode of man during his seventy years’ pilgrimage; there he lives through his joys and sorrows, and there he prepares the inheritance for his posterity. What can be more natural than that, in a text book for man’s moral life, the earth should form the centre of the whole universe? If we recapitulate the pith of the history of creation in its true meaning we find it comprised in the following points:—“Believe in a Supreme Being as the source of all power and intelligence, know your better self and live according to your higher human nature. The earth is given to your care; be active thereon as far as you can, and in all your creations imitate your Maker. Begin with light and end with the consciousness: ‘I have done as behooves a being who was created in the image of God.’ These three principles are the wisdom in the Scriptural system of creation, which will never be superseded by human wisdom.

Lessons of the Late “Judenhetze” in Germany.

December 12, 1880.

“Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are men bound in brotherhood to one another.”

Genesis, xiii., 8.

THE sublime idea of a most holy Supreme Ruler which he conceived, imprinted upon the character of the first of the patriarchs the stamp of genuine manhood. Scrupulous in his own actions to do always what was just and right, we see him lenient and forbearing in his judgment of the short-

comings of others. Full of noble pride he refuses the offer of a king of Sodom with the words, "Thou shalt not say, 'I have made Abram rich;'" full of meekness and humility, in the face of his Maker, he prays, "I am but dust and ashes!" With warlike courage he musters his small band of 318 to rescue his kinsman from the hands of the mighty king of the East; but being wronged himself by the same relative, he, the stronger, with patient kindness, urges peace in the name of their common brotherhood. Thus the contrasts in his character became beautifully harmonized by the agency of a pure belief in God and a deep love to human kind, and thus in the many visitations that come upon him he found strength to withstand; nay, his many trials became to him as many useful lessons, to advance him on his way to perfection.

FAITH AND LOVE THE GUIDING STARS.

Let our adversaries say whatever they may, it is a fact strictly proved by the course of our history that these main features of the ancestor have become perpetuated in the character of his posterity. Faith in God and love to mankind were always our guiding stars, as they were his; they taught us on our painful wanderings through the many centuries to bear with heroic patience the greatest sufferings, never to become embittered in our minds and never to hate those who persecuted us in blind hatred. We saw the hand of an all wise Providence in all that came upon us; we deemed it our most sacred duty to learn from our severe trials the useful lessons they conveyed. In the midst of hardships and unspeakable difficulties we advanced steadily on the path of our development, always ready to grasp with fraternal feelings the hand that so heavily weighed upon us, always disposed to repeat the inherited ancestral motto —"Let there be no strife between me and thee, for we are men bound in brotherhood to one another." Thus the new era found us prepared for civil rights, and thus the prevailing spirit of tolerance introduced the old wanderer as an acknowledged citizen into the modern State.

We have just now emerged from a new trial of the old stamp. The rusty weapons brought from the mediæval armory of Jew hatred have been lustily brandished against our brethren in one of the most cultivated States of the old country, and though wielded by strong and skilful hands they have been found too rusty to do harm. We, however, like Jacob of old, who said to the spirit that attacked him in the darkness of the night, "I will not let thee go until thou hast blessed me"—we must not allow such events to pass without gathering the blessing of useful lessons for the future.

A RUSE OF THE GOVERNMENT.

I did not mistake the nature of this movement from its start. Nearly a year ago, when the anti-Semitic cruiser was but recently launched under the false flag of a popular movement, I had in one of my sermons* a passage which, as a correct anticipation of the true state of affairs, is interesting enough to be reproduced. I said :—"Disheartening reports reach us from the other side of the Atlantic. The tide of antipathy and malevolence against our race rises high at the present moment in Germany. Men of consequence have raised their voice against the Jew. Shall we become disheartened and filled with fear? If the reason of this sad movement issues with us; if any one of our men prominent in science, politics or finance has disgraced himself and his people by unworthy actions; if the mass of the Jewish population of Germany have shown themselves unworthy of the rights of citizenship in a civilized State, then yes, we have reason to fear, but, thank God, this is not the case. Our Jewish brethren in Germany, as to honesty, industry, culture and civic virtues, stand in rank with the best of the country. The present tidal wave of antipathy is not the natural outpouring of popular indignation against them; it is rather an artificial creation of an embarrassed government that is anxious to turn the popular attention for the moment from itself to other channels" Thus I did not suspect the Ger-

* See Page 320.

man people for one moment to be capable of such an onslaught on its own; on popular freedom. My judgment was correct. The anti-Semitic cruiser became wrecked on the rocks of firm attitude taken by the German nation in this loathsome affair. Notwithstanding the numerous emissaries who swarmed like wasps through the country to rouse the people, the populace at large remained indifferent and cool; the question was so very natural. First the Catholics, then the Jews. Who comes next? Thus the ill-famed petition travelled through the land, and wherever it came people gazed with astonishment at it as a ghost wandering in broad daylight. The true representatives of the people raised their voice. Men who are the pride and ornament of the German nation and of human kind in general. They took up the challenge; they rebuked the calumnious invectives of our offenders. For the sake of truth and justice they vindicated the character of their Jewish fellow citizens—in fact, the false face of the antagonist was torn off in this struggle, and what was so boastingly proclaimed to be a deep rooted popular sentiment proved to be a petty scheme of the government. The dark spirit has been forced back to its obscure recesses, the narrow-minded petition is withdrawn from circulation, but it did not leave the scene of contest until it brought us the blessing of that noble counter petition—which for us is a precious document—that the chosen knights of the truly holy spirit, the friends of enlightenment and popular freedom, are the faithful friends and stanch defenders of the Jew! Let us therefore not slacken in our endeavors to promote liberal thought and liberal feeling; let us everywhere serve the true interests of humanity; let, in all places where they dwell, our brethren keep close to the people and identify themselves with the interests of the people, so that by their lives and by their actions they may convey to their fellow citizens the conviction that he who aims at the rights of the Jew aims at the welfare of the Commonwealth. Equal rights remain forever the basis of a free people. And as to our adversaries, over the corpse of the defunct “petition,” we reach them the

right hand of fellowship with our old, inherited motto, "Let there be no strife between me and thee, for we are men bound in brotherhood to one another."

Prophecy Old and New.

January 9, 1881.

"And the Lord appeared to him in the grove of Mamre, while he was sitting at the door of the tent in the heat of the day."

Genesis, XVIII., 1.

DIVINE revelation is as necessary for the development of the human soul as sunshine and rain are necessary for the growth of the plant. The seed of good and noble deeds which lies hidden within us sprouts forth to life and activity when the light of Divine wisdom touches our soul, when the blessed rain drops of Divine doctrine penetrated the ground of our hearts. The treasury in which the gems of the spirit are so copiously stored up is at our command; the Sacred Writings offer their riches to our spirit; but this supply, plentiful as it is, cannot satisfy the yearnings of our soul after immediate revelations, after spiritual experiences of our own. As Job said, "I had only heard of thee by the hearing of the ear, but now my eye has seen thee," thus the religion of tradition, sublime and sacred as it is, is still but "the hearing of the ear," till the old truths become substantiated by our own visions, till they bear the stamp of our own experiences. Then they become clear and evident to us, for we have seen them with our own eyes. The lack of religious experience in their own lives has induced many to doubt the truth and usefulness of religion.

WHAT CONSTITUTES THE PROPHET.

In order to convert the sceptic minds it would be necessary that God should change them all into prophets and that He should appear to every one of them with a legalized certificate that He is really the God of eternity. This, however, is not possible. We are taught by a great teacher about the qualities which are needed to constitute the

prophet. The substance of his brains in its primitive formation must be extremely well proportioned in all respects. He must have acquired knowledge and wisdom, so as to possess a perfect human intelligence, and pure and equalized human morals. All his endeavors must be directed toward the knowledge of the secrets of the universe and their respective causes. His thoughts must bear upon sublime objects. His mind must not be preoccupied but by knowledge of God, by the contemplation of His works and by that which we ought to believe on this score. His spirit must be entirely free from the bonds of sensual pleasures and vain ambition. In addition to all that, he must be possessed of an imaginative faculty as perfect and as full of activity as possible. These are but a few salient points. Now let us ask those who doubt the gift of prophecy on the ground that if there were such a gift they would surely possess it themselves, let us ask them to tell us conscientiously, whether their individuality corresponds to the outlines as drawn above, and, if they be true to themselves, they must answer in the negative. None of us, even our greatest men included, can expect to receive his inspirations in the way of such prophecy, for we all participate too much in the shortcomings of our time. Let us see, then, what kind of revelation we need and can acquire in our present state even without enjoying the perfection of prophets. Let us learn from the acknowledgment of upright men belonging to other denominations what we must guard and preserve as the precious ornaments of our race, and against what we must guard ourselves as marring and impairing the purity of our character, which we are bound to keep untarnished for the sake of our past and present.

THE IDEAL JEWISH STATE.

As the reaper in harvest time gathers his sheaves so I gather carefully the literary products to which the anti-Jewish movement in Germany has given rise. I am glad to say I found there many a precious grain worthy to be stored up in the granary of our best mementoes. I am going to quote a passage emanating from the pen of no less a man

than the eminent liberalist and world-renowned scientist, Carl Vogt. In his article, "Zur Judenfrage," he has the following remarkable words:—"The picture which Europe would present if it were peopled exclusively by Israelites would seem somewhat strange. There would be no more war, and consequently the moral sense would not be offended so frequently. Millions of men would not be snatched away from useful labor of all kinds and the public debts and taxes would decrease. According to the well known tendency of the Jews the cultivation of science, literature and art, especially music, would be widely practised. Assaults on persons and alienation of property by violence would be of rare occurrence. By means of intelligent and regular work, combined with thriftiness, wealth would increase. This wealth would be applied to the practice of most magnificent charity. The clergy would not at all, or at least on trifling matters, come into conflict with the State. Marriage would be early, frequent and generally respected, and therefore the evils issuing from immorality would be rare. This circumstance, as well as some of their sanitary laws, would add toward making the population healthy and beautiful. Births would be numerous and the average duration of life would be longer. From all these causes the population would exceedingly increase. The state of affairs would be somewhat as it is in China, but with more morality, more intelligence, more taste, and without the hideous revolts and butcheries which degrade the Celestial Empire."

This is the judgment of a man who is accustomed to observe with the microscope, and we can rely on its correctness. Now, what I learn from it is that if we are left to those influences which, since thousands of years, shape the character of our race, our development is sure to go on in the right direction. If, however, we yield to influences which tend to destroy the old sources of salvation, then a steady deterioration will take place till the noble characteristics will be no more recognizable. Where shall we have our revelations? Abraham enjoyed the Lord's appearance while

he was sitting at the door of his own tent. Well, then, keep to the door of your own tent. Many have become estranged from the holy tent of their ancient religion; no hour of devotion ever follows their hot pursuits on the racing grounds of the market. What wonder, then, if they lose all perceptibility for higher revelations. In many instances the buzz of the market and the rush and show of noisy entertainments have devoured the better and purer taste for home joys. How, then, should their hearts find that sweet satisfaction which makes man truly happy? Yes, God's inspiration is ready to descend into our minds. The door of our tent is the gate of heaven. A conscientious father and a true mother are prophet and prophetess, and loving and faithful sons and daughters are the true adepts of our future prophecy.

Selling his Birthright.

February 20, 1881.

“Behold, I am going to die; and what profit then can the right of first-born be to me?”

Genesis xxv, 32.

It is a curious bargain of which the Scriptural lesson tells us to-day. The older brother sells and the younger brother buys an imaginary article, the birthright, and the price paid for it is a pottage of lentils. We understand better the import of the transaction between Jacob and Esau if we bear in mind the social order under which it was consummated. Under the patriarchal constitution the eldest son was destined to step in after his father as the secular and spiritual leader of the family or clan. Ishmael's mockeries in Abraham's house deprived the Arabs of their claim as leaders of the Abrahamic clan; Esau's transaction made the Edomites lose their prerogative. The short and quaint narrative has its national significance; it is an explanatory introduction to that which came to pass at a later stage; it shows that the last blessing of Isaac, which was the formal installation of his successor as the head of the family, be-

longed by right to Jacob and not to Esau. The main intention of the whole passage is to establish Israel's supremacy among the descendants of the first patriarch. Precious, however, as these family records are and will forever be to us, the progeny of the patriarchs, their practical value has greatly changed in the course of the centuries. It is no more a vital question for us whether our title to dominion is better founded than that of any other tribe or nation bordering the land of promise. Divine Providence, to be the bond of brotherhood between mankind, has led nations from their native places to far distant spots; has brought different races together in the close contact of common citizenship, and thus, instead of the Ammonites, Moabites, Edomites and Arabs, the children of the distant Aryan stock have become our neighbors, our brothers, to whom we are tied by the strong ties of common interest. Little it matters now whether Jacob's title as the first-born is valid or not; he who strives to be the best citizen in the state in which he lives proves best his right and his superiority. Notwithstanding this fact, however, our Scriptural passage has by no means lost its great importance. Divested of its special national meaning it still retains its instructive power in regard to the moral and spiritual position man in general ought to take. Human society was ever and is still divided into two principal types. The one is the Esau type, the other is the Jacob type. Sensual selection and the struggle for existence are the principles of development for the wild hunter. Image of God, free will and dependency on a most holy Lord are the eternal stars that lead with quiet and steady light the "plain man, dwelling in tents." I do not say that you cannot build a moral system, even on the extremest materialistic principles. Man's heart is a human heart, even if you call it a rock, and man's soul is not the less a human soul, whether you call it brain substance or by any other name. Still there is a great difference on what foundation you build. Estrange the human soul from the consciousness of its higher nature and destination, and you will just as well succeed as if you were to take an exceed-

ingly gifted child and expose it to the corrupting influence of a systematically bad education.

EVILS OF MATERIALISM.

Degradé the human spirit by teaching him to regard himself as nothing more than the agent of animal appetites, and you have done the work of destruction. You may introduce the element of refinement; you may polish and embellish your materialistic principles till they look brilliant and sound sublime, and surpass seemingly revealed religion in practical virtues; superficiality may applaud you; thoughtlessness may make herself the ardent apostle of your glad tidings; the earnest man will look with care and anxiety at your work. You start from false premises and can never reach correct conclusions. You plant lovely gardens, but your plantations are placed in a volcano. Epicurus made "pleasure" the principle of his doctrine, and though he declared virtue the greatest of pleasures, his followers were of a different opinion, and in time Epicureanism turned into epicurism. You preach "feed one another charitably," but your fundamental principle teaches "devour one another if necessary." You proclaim the broadest liberality, but at the bottom lurks the tyranny of selfishness. You promise the joys of life, but you leave to death its cold despair. Your principle in its logical consequences makes life a hunting place, man the wild hunter, and all the great prerogatives of man salable articles bearing no higher price than the pottage of lentils—joys of a lower order. According to your system the watchword of man most agreeing with his nature must be, "Behold, I am going to die; and what profit then can the right of first-born be to me?" The doctrine of materialism ignores man's higher gifts and thereby lowers and harms them. Revealed religion acknowledges man's dualistic nature and strives to constitute the spiritual part as the teacher and educator of the animal part. It knows man's struggles in life, and therefore with motherly care it opens for him an inexhaustible source of encouragement and strength. It knows the fickleness of instinctive emotions, and therefore it teaches justice and uprightness, love and

charity, in the name of Him who never changes. It is aware of the wounds of suffering humanity and pours its healing balm on aching hearts. It looks upon man with his three score and ten years and admonishes him urgently, "Make use of your short days to vindicate your birthright, for the closing of earthly life means for you the beginning of a pure existence in the realms of eternity." Revealed religion plants its gardens on the river side of a blessed heart and soul, and therefore its plantation is sure to live and to yield the blessed fruit of happiness in time and eternity.

Service and Wages.

March 20, 1881.

"Because thou art my brother shouldst thou therefore serve me for naught? Tell me what shall my wages be?"

Genesis XXIX, 15.

THE inspired author of the book of Job, makes his hero utter the significant words:—"Is there not a limited time of service to the mortal upon earth? Are not his days also like the days of a hired laborer? The sufferer longeth for relaxation from his pains as a servant eagerly longeth for the evening's shadow, and the hopeless hopes for the end of his sorrows as a hired laborer hopeth for his reward." The peculiar situation in which they are uttered lends to these words a peculiar melancholy. In the main, however, they express a theory of life which is based on a deep knowledge of human nature and on a profound perception of human destination. Though we may eat ashes like bread and mingle our drink with weeping, or though we may feed on Asher's fat bread and on his royal dainties, life still remains a limited time of service, and our aspirations show that we are by no means willing to render our services without an adequate compensation. There is not one laborer in the great workshop of life who does not expect in some shape his due wages, but this shape or manner forms the point of difference between the aspirants in life. The wise man of the Scriptural proverbs divides mankind in this respect into

two classes. He says:—"The righteous eateth to satisfy his desire, but the appetite of the wicked always suffereth want." This saying is an apt illustration of our subject. Compare the world and its bounties to a richly set table, and mankind, as the workmen of the Supreme Master, gathered around this table to take their repast as part of their wages. There is an upper and lower part at this table. All parts of the table do not enjoy the same plentifullness of provisions; some seem scantily provided in comparison with others; but everywhere is sufficient food to satisfy a modest and contented mind. Look now how differently the participants at this meal act.

HOW HAPPINESS IS MARRED.

There is one. He eats more with his eyes than with his mouth. The rich gifts stored up before him do not attract his thankful look; his eyes are always wandering to that which others have before them; the piece his neighbor picked out was just the one he wanted, and thus he suffers want in the midst of plenty. There is another who eats more with his hands than with his mouth. He never rests, lays as much as he can on his plate, but for fear that there might be no meal at the table on the next day he does not dare to enjoy his blessing on the present day. There is again another, who eats more with his ears than with his mouth. He has so much to hear of what the other guests have to say that he hardly finds time to help himself at the table. The few chosen ones are those who eat heartily. Thankfully they enjoy their own portion, and in hearty kindness they do cheerfully whatever they can to make their neighbors as glad and comfortable as they are themselves. A great deal of comfort and enjoyment in the world is lost through bad disposition, which engenders quarrels and strife. Have a correct idea of the services you are bound to render and of the wages you are entitled to expect. Do not underrate the one and do not overvalue the other, and thus you will find the safest means, not only to preserve the equilibrium of social life, but to introduce, instead of hatred, crime and horror, love, virtue and cheerfulness.

LESSON OF THE RUSSIAN ASSASSINATION.

The horrible tidings which startled the world a few days ago, how loudly they preach the lesson of true service and true wages! On this principle not only our private and social but also our political life must be built, or else the neglect proves destructive sooner or later. The late Emperor of Russia has fallen a victim to iniquitous traditions on this point, and those that have demanded, in the thundering voice of the bombshell, "Give us our wages," have earned with a murderous hand the horrid wages of a most hideous sin. Grant to the people their wages. Do not mar the freedom that is due to them. Let public instruction enlighten the growing citizen on what he owes to social order, to the State and its government. Let a sincere democratic administration convince the people that their interests are dear and holy, and soon the glorious hymn will resound where once the murderous bombshell clashed.

Let us turn to another event, which is less extensive in its bearing, but gladdening in its aspect and intense in the lessons it conveys. We celebrated last week an ancient festival. Reminiscenses of past times revived in our hearts feelings of gratitude for the heavenly protection which kind Providence has bestowed on our race whenever danger threatened us. Gladness filled our hearts. Tens of thousands of dollars were laid down as an offering on the altar of charity. Wherever we know of one poor and destitute we endeavored to gladden the afflicted. This is the right way to show that we are the good and honest workmen, doing our share in life and worthy to sit at the table of the Lord. Yes, let us work in the service of Him who is faithful in His reward, for like Laban, fortune in this world changes treacherously our wages ten times and more. God's justice, however, warrants the fact that the true service will, sooner or later, find its true wages.

The Requirements of Our Time.

May 1, 1881.

"Let your heart therefore be entire with the
Lord your God "
I. Kings, viii., 61.

OUR religion is a system of life for man. It is built on two axioms—one, the existence of a Supreme Being; the other, that man's soul is the image of the Most High. All other moral teachings as contained in our religion can be developed by inference from these two cardinal principles. Belief is the acknowledgment of the axioms. Faith is the application of them in human life. Revelation imparted once for all the objects of belief to mankind. To it nothing can be added and from it nothing can be taken. But as to the development of faith there is an infinite field open for man's activity. Faith is the true fulfilment of our duties, and they again depend on our different relations in life, which change from generation to generation, and thus the faith of one age will not prove sufficient for a succeeding age, although the substratum of faith, the objects of belief, will prove an unchangeable truth for all ages. This distinction between belief and faith affords us a safe criterion by which to render an unbiased judgment on the position which the modern school has taken in regard to the truths and practices of religion. The array of all possible human knowledge and learning will never be able to shake or move the foundations of the moral world. Man's genius will never find a substitute to supersede the two axioms—so simple, so solid, so all-encompassing as revelation has imparted them to us. But on the other hand all the strictures and suggestions made by the modern school in regard to faith are worthy of our notice and consideration. They call our attention to new relations which are the offspring of the present and which are as yet deprived of all religious consideration. The zeal and urgency of the modern school in this respect are of great value for the spiritual advancement of mankind. There are so many believers, who lack faith, not because they are not willing to do justice to their be-

lief, but rather because they mistake it as an obligation imposed by their belief not to venture one step beyond the narrow circle drawn around human affairs so many centuries ago. The immense area of human relations which has been added since they regard as unhallowed ground, quite foreign to religious practice; the greatest part of social life, mercantile and political life altogether, is declared as profane, and thus a sad discrepancy arises between confession and life—a discrepancy which forces upon the earnest observer the apprehension that our belief must be, to use the expression of the prophet, “a bed that is too short for a man to stretch himself out on and a covering that is too narrow to wrap himself in.” The apprehension is true, not in regard to the tenets of our own belief but in regard to the misapplication of the same. In all branches of life the distinguishing features of the sect ought to be left entirely to the individual; the consequences, however, of the two great axioms—God exists and man is in His likeness—ought to engender a noble manhood whose stamp ought to be imprinted on all branches of our public life, and which ought to constitute the faith of the community.

A CENSUS OF RELIGIOUS ORGANIZATIONS DENOUNCED.

To illustrate by instances:—A short time ago I received a communication from the Census Office requesting my aid in the collection of the statistics of religious organizations. A series of questions was laid before me, of which every single question, if put to any citizen of these our United States, would justly be deemed as an infringement on his right as a citizen and as a violation of the spirit of our constitution. An organization consists of individuals; what right has the man at the head of the organization to answer questions which are offensive to the rights of the single individual? Let the Department of the Interior take as careful a census of the citizens as it is able to do, but as to religious statistics that is best left to the different denominations. Let them take care of themselves. Thus I did not answer the questions concerning the religious community whose spiritual leader I have the honor to be, and I think I

did right. I think the spirit as well as the letter of our constitution demands urgently that the branch "statistics of religious organizations" be entirely abolished in a census of the citizens of the United States of America. There you have an instance where religion is out of place.

STREET CLEANING A PROPER RELIGIOUS TOPIC.

On the other hand, if you ask me whether street cleaning has anything to do with religion—whether it be a fit topic for a pulpit oration—I say there can be no more important subject and more deserving our attention than this, on which public safety is so dependent. It is hard to believe that a dirty city harbors a pure and virtuous population. "Let thy camp be holy" means, in the first place, "Let thy camp be clean." Among the ten good things which a city must enjoy in order that a God-fearing man should be allowed to reside in it, according to the old law, one of the foremost is cleanliness, and thus it is the duty of true, of civic religion, to proclaim, "Clean the streets," which is paramount to "Thou shalt not murder!" I could increase these instances which are to show that a pure belief must be proven by good faith; if the latter is lacking the former is also wanting. We are practical in our age and prove theory by practice. Not visiting the house of worship is by no means a token of your lack of spiritual advancement, but also your attendance at the Sabbath service is no sufficient proof of earnest and active piety. To see you here from Sabbath to Sabbath, and to read of you what I read in the last report of the New York Hospital Saturday and Sunday collection—that a fourth part of the whole amount collected came from you, and that of the whole amount you gave only \$4 which were designated to the Mount Sinai Hospital; that, therefore, in your charity you regard all mankind as your race, to whom you cling with brotherly love—this shows clearly your advance in religion; it shows that your heart is entirely with God and that your mind is up to the requirements of our time.

The Evil and its Cure.

June 19, 1881.

"And they said one to another, Truly we
are guilty concerning our brother, etc."
Genesis XLIII, 21.

It is the saying of our old sages that no man commits a wrong unless he is invaded by the spirit of folly. This expresses the same idea as the biblical phrase, "Behold, the fear of the Lord that is wisdom." Both sentences intend to say that conscience is the true reason of man and a perfect self-control is his highest intelligence, or with other words, the moral standard of a man is the measure of his worth. This system does not admit of expressions as, "He is an intelligent but a wicked man," as "wicked" is the negation of "intelligent." This system, furthermore, insists upon regarding every slight deviation of our inclinations and actions from the right direction as the commencement of an ailment of the soul, which, if not treated properly in time, will end in the ruin of body and soul. There is no tampering, no compromising, no admitting of so called "amiable vices." Youth, manhood and old age, as they are coherent in time, so they must be coherent in principle. The duties are meted out to man according to his strength in the different stages of life. The fulfilment of these duties is soul's health; the neglect is sickness and needs a speedy and radical cure. Rigorous as this system may appear in the eyes of those who, from misplaced pity, feel always inclined to sympathize with the stray part of mankind, it still harbors more genuine love and brings more benefit to man than all our sickly sentimentality. The matter of fact method of old wisdom calls things by their right names and places them in the right light; the accommodating versatility of the modern age is prolific in well sounding appellations for rejectable things, and understands how to place the most doubtful actions in a favorable light, especially if they are accompanied by success. We have a code of elastic maxims against the straight code of morals. If any one makes mistakes through his carelessness we are soon at hand with the sooth-

ing medicine that “every man is liable to mistake.” If the step is made from mistake to error we kindly cover it up by the saying that “it is human nature to err.” If error grows finally into crime we find still an excuse in the fact with the first man the first fall began. Thus we ignore and excuse in our optimistic sentimentality, till crime grows the rapacious beast ready to devour in its wildness the safety of those who allowed its growth by their indulgence. It is a grave mistake to shield sinners behind the fact that the sacred book introduces man into the world as a sinning being. The instances of sin and sinners as produced by the Scriptures are earnest admonitions and warnings, and by no means excuses and encouragements for coming transgressors.

DOCTRINES OF ORIGINAL SIN.

Not less a mistake is it to say that sin is inherent to human nature. Just as well you could say that it is the nature of the ground to grow weeds. It will grow weeds if you allow it, but it will furnish you with blessed fruit if your labor gives to its natural powers the right direction. Sin seems to us natural to man because we are in many instances not careful enough to root up the weeds of mistakes and errors in the young heart. The child grows; they grow with the child, and then we say that is nature. In truth, however, it is the degeneration of nature. Proper care and systematical treatment in time would have filled with healthy seed the place which is now covered by poisonous herbs. Another great mistake on our part is to allow ourselves to be attracted by the smart points, by the daring feats which are connected with the perpetuation of the evil deed. The discussion of the slyness or boldness with which the crime was executed outweighs by far the moral indignation which we display. This certainly has its bad effect. Many a lost individual, face to face with the retribution of justice, is still kept away from true repentance by the flattering idea, “They’ll say, ‘anyhow, he was a smart fellow.’” And the acknowledgment which thus is paid to such smartness induces many an unprincipled one to vie for the same sad

laurels. Depose the heroes of crime by the cold and unbiassed judgment that the commission of an evil deed is blunt stupidity, which must be restrained from doing harm, and by such verdict you will detain and deter from crime more perhaps than the severest punishment can do. Certain it is that those sensational novels, where criminals are the heroes of the action, have done a great deal of harm by seducing many a young heart in giving to its ambition a false direction. We have, then, as the main point, that watchfulness over our children and reasonable education are the best means to conquer the evil. In this education two points must be kept constantly in view in order to cure the evil at its source. The vision of the body's eye is corrupted either by hallucinations or by illusions, and so it is with the eye of the mind, with conscience.

FALSE STANDARDS.

The value of worldly things is overrated, their use in many instances is misapplied and mammon is commonly declared as all powerful. This disturbs unsettled minds, fills them with illusions and bedims the clear sight of conscience. On the other hand the sceptic idea which is so prevalent at the present time in regard to man's own being; the little care which is bestowed on the soul, as a consequence of the doubt whether man has a special soul at all—this is so apt to impair the normal state of the mind's eye that spiritual hallucinations soon must ensue. Cure, then, these two evils. Live a modest life; let not the thirst after more fill your heart with avidity; make a proper use of that which the blessing of the Lord has bestowed on you; and thus, by a simple and active life, you and your children will be safe from illusions. Know you, and teach it to your children, that man's better portion is his soul, and that the best guide for heart and spirit is the Word of God, and thus no destructive hallucination will harm you and yours. Let the old, the eternal moral system prevail and there will be less opportunity for the sad confession—Truly we are guilty.

Character the Basis of Life.

July 24, 1881.

"And Jacob called unto his sons and said,
Gather yourselves together that I may
tell you that which shall befall you in
the last days."

Genesis, XLIX., 1.

AROUND the bed of the dying patriarch were gathered the twelve sons, who were destined to grow into tribes and to play as a nation a most important part in the world's history. After such an overture, "I will tell you that which shall befall you in the last days," uttered by one who was so familiar with Divine visions as Jacob was, we might justly expect to hear in his last words the revelation of secrets concerning a remote future. The fact, however, is that very little information can be gathered from this Scriptural page in regard to coming events. This fact is so astounding that the old sages tried to explain it by saying that the patriarch had, indeed, the intention to make his sons acquainted with the hidden events of coming times, but that God, willing it otherwise, thus withdrew from him the spirit of divination, and the clear seeing eye of the seer's mind became suddenly dimmed. Others, in order to explain our text, plunge into the deep sea of mystery. Behind the outward garb of the latter there are hidden the most important spiritual and historical revelations—invisible to the profane and to be read by only the initiated mind. The modern school again has its own ingenious way of setting this matter right. As to ourselves, we cannot agree with the old sages on this point. It is hard for us to believe that the dying patriarch intended to make communications to his children against the will of God. Nor can we, on the other hand, venture in this hot weather to follow the mystics to their sultry recesses of mysticism. As to the modern school, true their method has a cooling effect on the heart, perhaps too much so; but this method is in most cases too ingenious to be true, and it is by no means safe to make a holy writ of modern criticism. Let, then, our fundamental principle, that in God's Word deep wisdom goes hand in hand with unsophisticated sim-

plicity, show us the right way of explanation. The Scripture gives us here the last address of a wise and pious father to his children. He pretends to foretell their future; but instead of doing that he gives a short but accurate description of the different characters of his sons. Does this fact not imply the most important lesson? Does it not clearly state the truth that man's character is the only solid foundation on which the structure of his future can be safely raised? All our connections, enterprises, aims and ends grow forth from our character as the plants grow from the soil, and therefore we can justly say that every man carries within himself the magic mirror in which he is permitted to see the reflex of his future. This idea, if earnestly reflected upon, may give to morbid human curiosity a sound and wholesome direction. Instead of spying behind the curtain of time to catch a glimpse of things unborn let man steadily keep his inwardness in view; let him build up and mould and shape his character. That levels for him the difficulties of life; that raises within his breast the voice of a truly Divine oracle which, if it does not tell him the things that are to happen, tells him more, and reveals to him a more necessary and useful knowledge—namely, the state of his mind; how he is prepared to meet the occurrences that God's providence has in store for him.

PARENTAL DUTY IN FORMING A CHILD'S CHARACTER.

Furthermore, our Scriptural passage conveys a great admonition to parents. How clearly it maps out the path of parental duty! You may toil your lifetime and may succeed in leaving to your children treasures full of gold and silver; still you cannot say that their future is insured, for you cannot know what will befall them in the last days. Make it your highest aim in life to study the rich material which lies in the heart and mind of your children; out of this material strive to form good and noble characters, meek and modest in prosperity, strong and enduring in adversity; thus the future of your progeny will never prove a failure. In the character of a nation lies the explanation of its past history and the foreboding of the events that are to come.

AN IMPROVED SYSTEM OF TEACHING NEEDED.

Education is a better safeguard for nations than armies and weapons. National education, however, lacks a most important factor if it fails to influence and to enhance the character of the growing citizen. On this head we venture to make two strictures on our own system of public education—first, our system of competition is liable to bring up racers rather than quiet, steady and settled minds; second, the too frequent change of teachers which the child has to undergo is a great impediment to lasting impressions. Let the teacher go up with the child through a certain number of classes. Give the teacher the opportunity to impart and the pupil the time to receive the imprint of a defined intellectual individuality, and the traces of school education left on the character of the child will not be so faint as they are now. These are points which the Board of Education ought to consider earnestly. As to us, let us keep the holy bequest of Father Jacob; let us keep pure and spotless our name and fame, never let the fault be with us, and in the rest let Providence dispose of the event until the last day.

Work and Enjoyment

Aug. 21, 1881.

"Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me and eat ye that which is good and let your soul delight itself in fatness."

Isaiah, LV, 2.

THE results of human life are dependent on two factors—work and enjoyment. Work is the means and enjoyment the end sought. The desire after comfort and well-being is the prime motor in man's activities from the beginning to the end of his career. The first cry of the new born and the last sigh of the dying and all varied changes between the cradle and the grave are simply the manifestations of one continuous effort to attain to the highest degree of comfort

and satisfaction that can be secured in this life. What is the aim and tendency of all human knowledge? As the golden ore, after which the miner digs in the dark lap of the earth, finds its distinction either in the mint or in the goldsmith's laboratory, where it is converted into ornaments of beauty and articles of use for man, even so the spiritual and moral miners open their shafts, delve into the depths of speculative and philosophical and scientific inquiry, that they may bring forth to the light the ores and precious stones of truth and polished ideas for the benefit of their fellow men. But the value of all this digging and delving is not ascertained until the crude thoughts, like the rough ore, is tested in the furnace and crucible of practical experiment. If then they can be used as to enhance the moral or material standard and condition of the race, then they shall be deemed worthy to survive. Their claim lies in their usefulness.

PREPARATIONS FOR LIFE'S WORK.

It is of great importance to prepare the growing man for the work of life. Without such preparation he will be a stranger in the busy spheres of mankind—an outlaw in the circle of legitimate activity. The desire after comfort by one prepared for work is tempered by the gratification which a regulated activity carries within itself. In vacant minds the longing after satisfaction will degenerate into wild appetites and on idle hands will soon grasp after unlawful means to satisfy the cravings of an unprincipled ambition. But while thus acknowledging the importance and sanctity of work, we must by no means neglect the other part. The question how shall we apply correctly the earnings of our labor so as to derive from them a pure and satisfactory enjoyment of life is very important. The words of our sacred text show that the prophet Isaiah had before him a generation that was irreproachable in regard to their industry and alertness to make money, but they were faulty in the knowledge how to apply their income so as to secure the greatest and purest pleasure. And he thought it worth his while to make this serious evil the theme of an earnest

admonition. From the remedy which he proposed judge what the evils of his time must have been. His words suggest the following division of busy mankind in his day:—

DIFFERENT CLASSES OF WORKERS.

There was, first, the passionate business man. He lived and loved business and thought of nothing else all the day long. Gain and loss was a secondary matter with him, and the main question was to do as great an amount of business as possible. He lived the life of a machine, confined to one exclusive function, and that function being over he had no vitality left for anything besides. Another class was the smart business man. With him occupation was merely the tool with which to amass capital, and as his smartness grew in proportion to the amount of his capital, his exclusive ambition was to reach the highest degree of smartness, inconsiderate whether or not his soul and heart thirsted for a drop of true enjoyment. Another class was the fashionable business man. He did honestly his work and felt the desire to enjoy the fruits of his labor, but he had not independence of character enough to fashion his enjoyment after his own principles; he made it rather his principle to enjoy after the fashion, and thus, not consulting his own power of digestion, the same dishes had to be served on his table as were served on the table of his fashionable neighbor. Through shallow and through deep waters he followed conscientiously his fashionable neighbor, and if it was dangerous and burdensome to him, well; one must pay his price in order to be privileged to bear the sweet burden of fashion. And, finally, there was the lowest class, the fast business man, who for a moment's pleasure squandered the earnings of months, who in the prosperity of the present never gave a thought to the time that was to come and to the change that possibly might take place. Always at the mercy of the tide that carried him, he never cared to change the current of his efforts, and thus the moment of his submersion was but a question of time. The prophet, seeing the activity of his generation impaired by such unreasonable use of the proceeds, puts the question to his people, "Wherefore will ye

spend money for what is not bread, and your labor for what satisfieth not?" He means to say, Why do you not bestow the same care and earnestness on a proper enjoyment of your earnings as you do on your endeavour to gain the means of enjoyment? Why do you frustrate the true end and aim of your own work? The prophet lays bare the root of the evil and proposes the remedy. Now, my friends, if we look around in the sphere of our own time and life and find that the classes mentioned above have disappeared, our text, with its reproach and proposal for the better, is a mere matter of antiquity. But if we find that the same conditions as described in the words of the old seer are prevalent in our own midst—and doubtlessly they are—then his inspired advice must be of the utmost interest for our own personal welfare.

Life's True Enjoyment.

Aug., 28, 1881.

"For not in haste shall ye go out and not in flight shall ye go, for before you goeth the Lord and your rearward is the God of Israel."

Isaiah, LII., 12.

THERE is a great deal of wisdom in the Oriental proverb, "better to walk and to reach than to run and to tire." Speed is commendable as long as it is in proportion to our capacity and is truly subservient to our will and to increase the effectiveness of the time allotted to us to reach the true purpose of life. The modern theory of human life—that it is a mere struggle for existence—shows its weakness and faultiness in this, that it makes haste and waste the principal law of our whole being without explaining to us the why and whither of this struggle. The origin of this view of life lies not in the cogency of facts or calculations; it is rather an inference deduced from very unreliable assumptions. Its genesis is easily told. Struggle is the nature and essence of doubt. As long as we doubt the rule and wisdom of a Supreme disposer we make our own spirits the scene of severe conflicts.

If in such a restless and undecided state of mind we undertake to render a judgment on things and their nature, on life and its significance, then we will undoubtedly be guided by the reflex influence and impressions of our own minds, for the world lies in man's heart. We will then see everywhere but conflict and struggle, and the natural verdict will be the same as the Ecclesiastes preached it in his gloomy and sceptical mood:—"All things weary themselves; man cannot utter them; the eye is never satisfied with seeing, nor the ear filled with hearing." With Ecclesiastes, however, this scepticism was but the working hypothesis by which he sought to find the only possible, the final and conclusive truth. The end of the matter, he says, is, "Fear God and keep his commandments, for this is the whole man." In fact, starting from a firm belief in a Supreme Being, man's life rises far above the lowness of a mere struggle for existence. The haste and waste, the unavoidable transitoriness which is inevitably connected with man's earthly nature and his worldly circumstances, are more than counter-balanced by the permanency of his higher aspirations, by the stable gratification which he derives from the consciousness of his spirituality and by the one great hope which does not leave him even at the gate of death—the hope for eternity.

THE SABBATH ELEMENT IN MAN.

Man's daily work, the tilling of the ground for his earthly subsistence, is thus characterized in the words of the Scriptures:—"In the sweat of thy face shalt thou eat bread." As the struggle for existence, and therefore its main feature, is restlessness and haste, pleasure and enjoyment, the Sabbath element in man's life must partake of spirituality and must be of a quiet, deep and stable nature in order to give lasting satisfaction to the heart and to the mind. This recognition will perhaps enable us to explain a quaint appearance in our own time. It is an admitted fact that we are richer in means for enjoyment than any generation that has gone before us. To the legacy of the past the inventive genius of the present has added a long series of pleasures which were unknown to our ancestors. There is no phase

of life and no season of the year which does not abound in rich and joyful gifts. The seaside and the mountains, the thousand various charms of rusticating, temper for us the heat of summer. Theatres, concerts and parlor gatherings make us forget the inclemency of winter. Many things that our fathers would have regarded as extravagant luxuries have become ordinary necessaries with us. But for all that, are our costly indulgences as effective as the modest pleasures of the times gone by? If we place the feverish impatience which is the characteristic of our enjoyments over against the sedate quietude which so eminently distinguished the recreations of old then we must confess that theirs was the satisfaction and ours is the disappointment. Why, then, are we less successful in our enjoyments than our ancestors? It is because we are unmindful of the truth that one drop of spirituality and heartiness infuses more genuine life into our pleasures than thousands of the costliest luxuries are able to do. What a source of pure gratification are the evening hours in the quiet household after a noisy and trying business day. But you are too tired for that? Try to instil the spirit of love and virtue into the tender souls of your beloved ones, and do it with all your heart and all your soul, and you will find it the most soothing and the sweetest recreation. Benevolence is also a source of pure pleasure. Not that benevolence which opens the hand and closes the heart. To bestow a kind thought, a feeling, a word of brotherly affection on suffering mankind, is both ennobling and gratifying, for it makes one feel that he is not unworthy of the mercy of his Heavenly Father. In our social gatherings, in our conversations with friends we may be witty and humorous, but we should never forget that wit and humor are never so savory as when they are tinted with the roseate hue of good nature and harmless innocence. Eat and drink, dance and play—I mean, on musical instruments, not at cards—but in all your pastimes never miss spirituality, that sacred salt which is the covenant of the Lord with us all.

THE FOUNT OF SPIRITUAL ENJOYMENT.

But whence shall we take this supply of spirituality in a world that is so filled with material pursuits? The asylum for the spirit stands open. The sanctuary waits for every one of us. The garden planted by the hand of the Eternal offers its delicious fruits and fragrant flowers. We may there learn how to enjoy. But those who stand outside will probably say, "We have seen many enter the garden, but we have seen nothing of the fruit they have brought back." Let me answer those outsiders with the lovely little fable narrated by the great Persian poet. A religious man with his head bent to his knees was deeply merged in the sea of sublime meditations and remained thus for a long time. When, emerging from his reverie, he raised his head one of the bystanders asked him mockingly, "From that garden in which thou hast just been what fruits hast thou brought for me?" "When I entered the garden," answered the good man, "I folded the flap of my garment, intending that at the first rosebush I reached I would gather the sweetest roses for my friends; but when I came near I was so overpowered by the sweet odor that the flap of my garment slipped out of my hands. Thus I had all for myself; for you I brought nothing."

The moral of the story is that we must enter ourselves if we wish for the fruits of the garden. We must keep in intimate contact with Him who is the source of pure joy and ours will be true enjoyment.

Russia and the Monroe Doctrine.

May 7, 1882.

"Whom shall I send, and who will go for
us?"

Isaiah vi., 8.

THERE is a moral atmosphere around mankind, just as there is a material atmosphere around the terrestrial globe on which we live. Both are in constant motion, and the conditions prevailing in one place will soon be felt at an-

other. By certain signs in the air we are able to predict the changes of weather, and by certain signs in the moral atmosphere we are able to predict with a kind of natural prophecy the events that are to befall a smaller or larger portion of mankind, according to the expanding capacity of the prevailing conditions. Sometimes the storm exhausts its power on a small portion of land, sometimes the hurricane whirls on mighty wings over wide deserts and immense seas from one part of the world to another. It is not given to us to control the meteorological phenomena; we can lessen their harmful effect by precaution; we can even signalize to far distant countries, "Beware, a storm is coming." This is much, but it is all!

IMPORTANCE OF MORAL TEACHINGS.

In regard to the moral atmosphere, however, inasmuch as man creates it he must also be able to control it, to remove all detrimental elements, and thus to keep it healthy and wholesome. A properly balanced order based on moral principles is the best means to reach this end. True, the wider a circle extends the more conflicting elements will it contain, and the more difficult it will become to harmonize the contrasts and to make them subservient to the common welfare; but as with due care it can be done, and as human prosperity so eminently depends upon a proper adjustment of the moral state of man, the best thoughts and energies of mankind ought to be directed toward this all-important point. A family thriving in business affairs but neglecting the domestic duties of the household may grow rich, but it never will be a happy family. A commonwealth with ample resources but without a wise and honest legislation, will soon find that the days of its prosperity are numbered. A mankind with a world in its possession, with mighty motors as steam and electricity at its command, but without a moral code whose supreme authority is warranted by universal acknowledgment, will always be exposed to the danger of relapsing at any moment into the state of barbarity to emerge from which it required the struggle of so many centuries. Material progress is a great factor in advancing civilization;

civilization itself it is not, for this consists in a sound moral state of human society.

Non-interference is an acceptable principle in international politics; it is the acknowledgment of the rights of the state as an individual, but there are limits beyond which the general "*omne nimis*" may justly be applied also to the Monroe doctrine. We can draw a sanitary cordon at the borders of a district infected with a contagious disease, and thus prevent the evil from spreading, but moral disease is difficult to be localized. The spiritual atmosphere constantly moves and carries the germs of contagion far and wide, and thus a local moral evil if not suppressed in time will soon become the pestilence of the world. The Monroe doctrine, therefore, does not hold good where the cardinal principles of morality are concerned.

RUSSIA AND HER SUBJECTS.

Russia's cruel treatment of her Jewish subjects has infected the moral atmosphere of the world. Every new phase in the development of this disgraceful drama shows how weak the foundations of our present civilization must as yet be if such offense to human society at large is possible, without any legal means being left with which the outrage can be checked. Indignation meetings were held in different parts of the world. Modest representations, urgent entreaties were made on the part of great governments. What was Russia's answer? Incriminations against the Jews which, even if they were as true as they are false, could by no means justify what has been perpetrated by the mobs, and what has been neglected by the authorities; endeavors to denounce the reports of the atrocities as greatly exaggerated—that was all of Russia's reply—and the outrages are continued in the face of a protesting world, with a pertinacity worthy of a better object.

SECRETARY FREILINGHUYSEN'S LETTER.

The letter of our Secretary of State, of April 15, directed to the American resident at St. Petersburg, is a remarkable document; it characterizes precisely the situation. Every word breathes the deepest sympathy and the best will to

serve the poor sufferers, but it shows at the same time the inability of any extraneous power to enforce the amelioration of the affairs of the poor Russian Jews under the present rules of international politics. The letter is a monument of American sentiment and a masterpiece of logic. It states as the only excuse of the Russian government its possible lack of power to prevent and check the disastrous riots. In the phrase "Should, however, the attitude of the Russian government be different" the doubt is expressed whether, in fact, this charitable excuse can be applied to Russia. This doubt is well founded; a government that had sufficient power to wage successfully a great war for the ostensible excuse of protecting the wronged Christians of another country, must certainly have sufficient power to protect its own wronged subjects. The document having thus politely indicated the true state of affairs defines the line of action which is possible under the circumstances. In regard to the Jews that are Russian subjects it beseeches the Emperor, in the name of America's friendship for Russia, "to find means to cause the persecution of these unfortunate fellow-beings to cease;" but in regard to the Jews in Russia who have the privilege to be American citizens the document takes the firm stand that American citizenship can and will never depend on Russian definition and interpretation. But, volumes as this letter speaks, will it alleviate the miseries of the unfortunate fellow-beings? The experiences of the last year answer, peremptorily, not. How, then, is the sore of the world to be cured? Let the great powers of the world learn the lesson that mankind is an integrity, and that its prosperity needs a common moral basis. There have been conferences where territory and its division was the great object. Moral principles as international laws were a secondary matter.

Is it not time to have a great conference of the governments of the civilized world to lay down common rules binding for all which may prevent humanity being placed again in a similar position as now—namely, to starve, helpless, though its heart grieves at the sight of the wrong that is

perpetrated against God and man? Such a conference would accomplish more lasting good, and would better succeed in establishing a reliable equilibrium, than diplomacy could ever expect to do even by the most dexterous division of the territories of the world. Civilization waits for a basis. Mankind longs for redemption. Which of the nations will be the chosen one to speak the first word? Who is destined to begin the greatest work of the nineteenth century? Who will answer to the Divine message, "Here am I, send me."

Religion and Modern Society.

Aug. 20, 1882.

"And I have placed my words in thy mouth, and
with the shadow of my hand have I covered
thee; to plant the heavens, and to lay the
foundations of the earth, and to say to Zion,
Thou art my people."

Isaiah LI, 16.

Soon the soldiers of the Lord will stand in battle array to fight the evil one in his numerous shapes and tricks. One of the principal tricks of Satan is to decoy his antagonists into the snare of pulpit polemics. Sometimes again he puts in the way of the advancing spiritual army the menacing shadow of some playful sceptic. All gather around him and waste their strength in fighting this shadow, and in the meantime great opportunities for important work are lost. Here is a little story bearing on this subject:—

A man came to a dervish and said:—"I will lay before you three religious questions to which you will not find easily an answer. The first is—You say God is everywhere, but I see Him nowhere. The second is, you say the power belongs to God and all that is done through Him; if so how can man be made responsible for his deeds? The third is, you say Satan is made of fire and the hell is made of fire. What punishment is it, then, for Satan if he is put into hell, as fire cannot harm fire?" The dervish without a moment's hesitation, took his heavy pitcher and threw it at the questioner's head. The man uttered his lamenting "*Ya Allah!*

and went before the Kadi with his bleeding head. The dervish was summoned and the judge asked him in reproach whether this was the way a pious man should treat one coming to inquire about religious matters. The dervish replied:—"Why, my pitcher was the strict answer to the man's three questions. He doubted God's existence because he saw Him nowhere. As soon as he felt my pitcher's weight on his head he shouted "*Ya Allah!*" as a proof that he had found out where Allah is. His second doubt was about man's responsibility for his actions. Now, when my pitcher made his head bleed he did not summon God before the Kadi, but he summoned me, and thus he showed conclusively his belief that every man is responsible for his deeds. And in the same way," he said, "I settled nicely his third doubt about Satan and the hell. My pitcher is of clay and he, as a mortal man, is also of clay. If clay can harm clay why should not fire be able to harm fire?" The man forgot his bleeding head on account of the good instruction he had received.

Trivial as this little story may be, still it serves as a fit illustration of petty and idle questions and doubts on religious subjects. Most of the gallant duels fought between the rostrum of scepticism and the pulpit of orthodox belief, if divested of the dazzling ornament of high sounding phrases, yield nothing more than meagre repetition of this trivial story, and it is yet questionable whether the labored arguments of modern theology hit as successfully the point as the dervish's pitcher did. So much is sure—the world pays very little attention to these contests. A hearty laugh at "a good one" of Bob Ingersoll's cheap jests, an encouraging nod, as to say "Give it to him!" at the unceremonious reply of some zealous ceremonialist; that is about all the effect produced. True religion wins nothing by this spiritual skirmishing.

PAST AND PRESENT COMPARED.

Would it not be better for the earnest defender of religion to study carefully the genesis of modern scepticism and thus to enable himself to remove by assiduous and

peaceful work the evil influences which threaten the welfare of humanity? It is not to be doubted but mankind takes in the present time quite a different position from what it did in times past. Humility was the average character of man in centuries past; compared with our present resources poverty was his lot; his enterprises were on a smaller scale and of individual character. The great victory which in our age human intellect has achieved over inanimate nature has brought about a radical change in all these characteristics. Pride is now the leading trait of man; riches, which were inaccessible to the generations before us are at our free disposal, and enterprise and intercourse have taken such gigantic proportions that the individual is entirely merged in the huge body of large corporations.

In the face of such radical changes the important question turns up, What place will religion take in modern society? Will it maintain its hold on the human mind or is it doomed to pass away with so many other things of the past? The superficial inquirer, not familiar with the true nature of religion nor with the true requirements of mankind, will hastily give his verdict—"Old religion was good enough for old mankind; modern society needs a different basis; we are no more the slaves, we are the conquerors of nature." Such is the battle cry of modern scepticism. The deeper mind, however, judges differently. Religion is the Divine rectification of human mind under whatever circumstances it may exist. If the humility of the past generations needed the raising influence of religion so as not to sink into abject and slavish baseness, then the pride of the present mankind needs certainly not less the same influence to save it from vain and fatal self-adoration. If the poverty of the past was made rich by the sweet contentment that true faith bestowed on it, then the riches of the present will doubtless turn into distress and misery if they lack the bliss of the same heavenly element. If the less enterprising and more peacefully disposed human individual of times gone by, needed the Divine command of affection and brotherly love, how much more is it necessary to unfurl the sacred banner of holy

peace over a mankind that is divided in competing and contesting groups! How indispensable is the undaunted promulgation of revealed morals in a time when statesmen declare publicly that the policy of egotism, on the whole, is best for nations nowadays! Yes, greater than ever is the mission of those that proclaim God's truth. Modern society is an unfinished creation, and the enlightened and faithful Word of creed is the Divine tool to plant the heavens, to lay the foundations of earth, and to say to the Zion of a purified mankind, "Thou art my people."

Innate Religious Feeling.

Oct. 15, 1882.

"A lamp unto my feet is Thy word, etc."
Psalm cxix., 105.

"A LAMP is the word of God," and "a lamp of the Lord is man's soul," therefore the Divine word and the human soul stand in such close connection with each other that the one is incomplete without the other; or, in other words, religion is a natural necessity for man's soul. On the acknowledgement of this theory depends the authority and efficacy of religion. If indeed it is a natural want then it will always maintain its rank in human affairs as a *conditio sine qua non*. If, however, it is not the spiritual bread but some wantonly introduced spiritual luxury, then it is a mere matter of taste, and there may very well come a time when, with the change of taste, religion will die out among mankind. There is, however, an irrefutable proof which speaks as evidence for the fact that the requirement of religion lies as a necessity in man's nature. We might call this proof the historical proof. It consists in the fact that, so far as we can trace back the history of mankind, nay, even in those remote ages where history is veiled by the mist of myths, always and everywhere we find human life connected with religion. Innumerable changes have taken place in human affairs; ideas have appeared and disappeared, old errors and superstitions have been conquered and new ones introduced, but among all these changes the religious life of mankind

never came to a standstill. We are not able to find even one generation who lacked entirely this element, and thus even if the Scriptures had not told us that the first man was made in the image of God, history would substantiate the truth for us that the necessity of religion was born with the first man.

But are not the monstrous ideas and the hideous observances which during so many centuries degraded mankind under the name of religion rather to be ranked among the abnormal and unnatural? Was it not blasphemy to impute that the Supreme Being laid into the mind of his pre-eminent creature a want which could find its satisfaction in such gross aberrations as most of the ancient religions show, and as have been perpetrated even in the name of the best religions? This objection, much as it has been used of late by the opponents of creed, is very easily removed. You cannot make a thing that is good in itself responsible for the bad use that was made of it. Said a heathen to a believer in the true God:—"Your God is not so powerful as you claim; if He were so then He would annihilate all His rivals in one moment. There is the sun, who by his splendor seduces so many to worship him, why does not your God quench his light at once and thus convince His worshippers that the sun is no deity?" Answered the believer:—"Poor, benighted man! Why should the Lord destroy His own wise creations on account of the folly of man? The folly will pass away, and then the sun will continue to benefit the world with its warmth and its light."

Thus the chapter of religious errors in the history of mankind ought to serve rather as a proof that religious feeling must be something that is innate in man, for the errors pass away as they come, but the feeling remains and begins anew, and, as it is the rule in all our affairs, builds its progress on the errors of the past; for even the errors, as experiences, are highly instructive, and constitute important phases of development.

Another objection which could be made to our historical proof concerning the natural necessity of religion is the fol-

lowing. Granted that there was no period in the past of mankind devoid of religion in the one or other shape, can that prove more than the past? Where is the proof or the guarantee for the future? May not the recognition that what we called till now "innate religious feeling" was nothing but an error on our part be also one of the phases of human development? And may there not be a probability, or, at least, a possibility, that a time will come when religion will be looked upon as an antiquated and conquered standpoint? Can I read in the book of the future, in order to find the proper answer? I can. I need only to open the book of my own heart. My heart is a human heart, and in it I can read the outlines of the history of all human hearts of the past as well as of the future. I say in the human heart and mind in general I find a number of noble faculties and abilities. I find furthermore that all the qualities which distinguish man so eminently appear but as germs in him in their initiatory state; they need certain influences to promote their normal development and to secure them against degeneration. The influences emanating from our surroundings are not reliable. Various and differing as they are they neutralize one another and do not serve the purpose. True religion is the spiritual rain which falls on the ground of man's heart and mind and advances gradually the growth of all the noble germs that lie hidden in him. The pure precepts of the Divine will are the blessed influences which a kind Creator has granted us as a means to build up the spiritual man in us and to discard everything from our being that could prove harmful to our moral development. The human heart in its present state could not possibly have a better teacher than the Divine Word; and as the human heart, with its qualities, will forever remain the same human heart, therefore the validity and necessity of religion is out of the question for all time to come. As long as it remains true that man's soul "is a lamp of the Lord," the verse remains also true, "A lamp unto my feet is thy word, and a light unto my path."

Natural and Revealed Religion.

Dec., 3, 1882.

“My bow have I set in the cloud, and it shall
be for a token of the covenant between me
and the earth.”

Genesis, ix., 13.

THE phenomena of nature could not fail to arouse the attention of man even at the early period when the human intellect was yet in the first stage of its development. The influence of these phenomena on man's welfare and the overpowering effect on man's mind soon subdued the whole human being. The reasoning faculty was dormant as yet; the process of connecting cause and effect was limited to a small series of inevitable experiences, and thus every phenomenon in nature appeared as an independent power invested with dominion over man, and the latter, in his dependence, had to make, by all means, these different powers as propitious toward himself as possible. By prayers and offerings he invited the useful phenomena to be always near, and by the same means he begged of the harmful powers to keep away from him. This is the foundation of all natural religion, from its crude beginning up to the elaborate poetic development of the Greek theogony; but in all stages it carries along the same mistakes, it disconnects the universe and degrades man to a low position.

Revealed religion appeals to the intellect of man; it teaches the existence of a first cause and thereby preserves the integrity of nature as based on the law of eternal wisdom; and to man it conveys the consciousness that he, through his spirit, stands nearest to the first cause, and thereby it rouses the human energies to wise and moral activity, to a constant development of the high faculties with which he has been favored. In his nearer kinship to the first cause man feels the natural desire to become a sort of first cause himself and to create a world of his own based on those same principles and attributes which he admires and adores in his highest ideal.

SYMBOLISM OF THE RAINBOW.

We have in our to-day's Scriptural lesson a natural phenomenon explained. The rainbow is designated as the token of a covenant between God and man. Those who understand the Bible to say that the rainbow was a special creation at this occasion and for this purpose wrong the sacred book; for only in its natural connection, as a link in the chain of cause and effect, the rainbow serves as a suitable and highly instructive emblem of the covenant between the Divine Being and the human creature. In the Greek and Roman myth, when Jupiter brings the flood over sinful mankind, it is Iris, clad in her various colors, who gathers the water and brings nourishment to the clouds, in order to accelerate the perdition of man. In our Scriptural tale the idea embodied in the rainbow is given to a new and better generation after the Flood, as the sign of hope, as the token of trust, as the emblem of God's mercy to man. We might say, by this application, the sacred book points closely to the natural genesis of "Iris clad in her various colors," and builds the main idea on this genesis. The heavy cloud on one side, the sun with its pure light on the other side, the eye of the observer turned toward the cloud, and behold the greatest of natural miracles! Out of the cloud appears the light of the sun, analyzed into its component colors and formed into an arch which seems to connect heaven and earth. Is not this exactly the history of human knowledge and sentiment? The whole universe is for us a cloud, and in vain would we strive to penetrate this cloud if it were not for the light emanating from the eternal source of wisdom which is reflected in the material creation and which analyzed into various colors, meets the eye of our mind and builds for us the arch which overbridges the distance between heaven and earth; and though every man's eye sees a bow of different center, still the one and the same source of light for all constitutes the harmony in the difference. Thus no true human knowledge is possible without the acknowledgment of Him from whom all light emanates.

THE HUMAN HEART.

On the same principle is based the life of the human heart. Time and its events are a dense cloud, apt to fill us with constant fear for that which the next hour might have in store for us. But there again, while we look with care and anxiety toward the cloud, lo! the radiant light of merciful Providence appears reflected in the cloud, and with mild colors soothes our anxiety and allays our fears. No well assured happiness for man, no genuine consolation in distress, no true hope in misfortune for him, unless his belief and trust in God's providence are firmly established. Let us always remember the emblem offered by our text and the words of the later prophet—"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Let us see and feel this glory and adore accordingly.

The Symbol of the Taleth.

January 7, 1883.

"And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, in pursuit of which ye have been led astray."

Numbers xv, 39.

SYMBOLS are the representatives of ideas. They speak a short and impressive language, and keep their hold on the imagination even after the origin of the one or the other has fallen into oblivion. Thus we all know why the lion and the lamb are the symbols of strength and meekness; we all know why bowing and handshaking are the conventional symbols of respect and cordial friendship, but why a man who has achieved a specially meritorious deed should have won the laurel for himself but very few are able to explain. Still, the laurel is yet the traditional symbol for renown. The lower we step in the range of human thought and ac-

tion the more rarely do we meet symbols, the higher we ascend on this scale the more we stand in need of them, and the more we use them in order to convey our thoughts to others. Religion comprises the whole man and all men. It teaches high spiritual truths, inculcates moral feelings and prescribes the line of action which the mortal has to follow here on earth. The method employed is entirely in keeping with the faculties of those for whom the Divine law is destined. The great majority of mankind do not belong to the philosophizing class. The average man must be taught on an average level. The soul's salvation is the common property of man, and not the privilege of the eminent genius alone, and therefore truth and principle have been vested with the visible and attractive garment of symbols so as to become intelligible and attainable for all. The symbol which we have in our Scriptural reading before us is a telling example of the important ideas which hide under the similes in the Bible. The Divine law has ordained that the Israelites make fringes on the corners of their garments and that they shall put upon the fringe of the corner a thread of blue. "And it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord." Now, it is an undeniable fact that every mortal man—Islamite or non-Islamite—has, as it were, an invisible fringe on the corner of his garment; a mighty hand holds this fringe; man can never loosen the grasp, can never tear the tie which binds him to a higher power. The days of his life are numbered, the steps on his path are measured; beginning and end and many events between these two extremes of his earthly existence are beyond his control. What does this invisible fringe fastened to the corner of the mortal's garment mean? Is it a symbol that our life is a short but intense thraldom, and that our whole being is nothing else but the slave in the despotic hand of a blind creative power? But if such be the case how shall we then account for the existence of the higher qualities in man? Our treasures of thoughts, aims and aspirations speak so loud in favor and proof of man's free agency and of his higher des-

tination that we must necessarily acknowledge the truth of their testimony.

CONTESTING ELEMENTS IN MAN.

Thus we see two contesting elements united in man—utter dependence on one side, the desire and faculty for self-government on the other side—and by these two contradictory principles which rule in him man becomes an enigma to himself, and the solution of this enigma is of such importance for him that he never can hope to go in the right path unless he succeeds in finding a satisfactory explanation of his own self. If, in searching for the truth, we were left to the resources of our own reason, we could never hope to find the firm and reliable answer ; we would forever live in doubt and oscillation between the two opposite extremes, now forgetting entirely and giving up altogether our higher qualities, bending our neck under the yoke of life as mere slaves, without will and purpose, and now again, like disenchained slaves, in open rebellion, trampling order under our feet and tearing violently the most holy bonds of rule and discipline. In order to save us from this misery and to appease our troubled mind the Divine Word takes the task upon itself to enlighten us with a ray of light from the eternal source of truth, whose clearness admits neither of shade nor doubt, and whose convincing power establishes harmony and peace in the believing soul. In imparting this important teaching the Divine Word does not recur to arguments and ratiocinations that require spiritual efforts beyond the average capacity. The highest truth is offered in a most simple garb, so as to be accessible to all. To the symbol of the fringes is added the one thread of blue, and of this it is said, “That ye may look upon it and remember all the commandments of the Lord.” Says the old sage of the Talmud : “He who looks upon it in a proper manner sees the glory of the Lord. Blue is the hue of the sea ; the sea is the reflex of heaven, and heaven is the reflex of the throne of God’s glory.” We understand now what this thread of blue is intended to indicate. It signifies the Divine element in man’s nature ; it pronounces the influence of the

Divine providence and wisdom on the human affairs. Dependent thou art, but thy dependency is that of a child on his father; superintended thou art, but He who watches thee is thy eternal guardian and protector; though thou seest Him not with the eye of thy body, the tokens of His love lie within thy soul; thy higher qualities and faculties, they are the thread of blue that leads thee to Him. And thus on the sea of life, whether thy vessel sail proudly on, whether it be tempest tossed and threatened with wreck, look on the thread of blue and remember that the sea with all its changes is the reflex of heaven. Thy joys and thy sorrows, if thou takest them with a pure and childlike heart, all prove the blessed gifts of a loving Father, calculated to purify thy soul and to open thy spiritual eye. Verily under the influence of the thread of blue the fringes of servitude change into the blessed ladder which leads us step by step onward to the throne of God's glory.

The Sabbath of the Shekels.

March 11, 1883.

“When thou takest the sum of the children of Israel, of those who are to be numbered of them, then shall they give every man a ransom for his soul—half a shekel after the shekel of the sanctuary.”

Exodus, XXX., 12, 13.

OUR to-day's Sabbath is designated in the old calendar as the Sabbath of the Shekels, and therefore I am going to speak to you on this topic. The half shekel is the oldest tax known in Israel. When the holy tabernacle in the desert was finished and nothing more was wanting but the sockets on which the sanctuary was to stand and the hooks which were to hold the pillars, then the prophet was commanded to take the sum of the children of Israel, and every man of twenty years and over had to give the tribute unto the Lord. The rich were not allowed to give more and the poor were not allowed to give less than the half of a shekel, thus 603,550 half shekels were collected, and from this

amount the sockets for the sanctuary and the hooks for the pillars were made. The sanctuary did not stand in need of this contribution, for at the first call of the prophet the means to erect the holy dwelling came in so abundantly that there was "enough and too much." It is therefore evident that the levying of the half shekel was more intended for future lessons than for the then present want. It is to show that every one is in duty bound to uphold the sanctuary of the Lord—at the same time it conveys the truth that rich and poor are equal in the eye of their Maker. The one serves him by using properly the riches with which God's mercy has blessed him. The other serves him not less by bearing with dignity and honesty the poverty which an All-wise Providence has found good to lay upon him. The half shekel is furthermore an emblem of the insufficiency of the individual, it is the strong appeal for union and association.

INTOLERANCE AND GREED.

In spiritual as in worldly matters the progress and success of mankind is dependent on association, for it is the cardinal principle of development and the only sign in which man will finally conquer. But the more important an idea is so much more must we be careful to guard it from misapplication and ill use. Narrow-minded association in spiritual matters breeds intolerance, and selfish associations in secular affairs produce that greedy spirit of corporation which feeds on the fat of the people without ever dreaming that there is such a thing as public welfare.

Five years ago about this time, when Congress passed the Silver bill over the veto of the President we preached from the same text; we then compared the "Silver bill of the Scripture" with the "Silver bill of Congress", and the *New York Herald* had the kindness to style our sermon an "unusually interesting" one.

THE HALF SHEKEL FARE.

There is again the opportunity for an unusually interesting lecture. The altered circumstances do not alter the case. This time our State Legislature has supported the

veto of the Governor, of the “Five Cents Fare” bill, and it would be of high interest to compare the “half shekel fare” of the spiritual “L” with the “dime fare” of the Metropolitan “L.” The result of such comparison must give us the general principle, on which alone in our modern time large enterprise can be successfully built. Of whatever nature an association be, it can only then lastingly prosper if the common welfare, the benefit of the people, makes part and parcel of its plans and management. Corners, rings, corporations, whose only aim is to amass, they break down under their own weight, while the sockets and hooks made of the “half shekel” of honest and brotherly co-operation give firm stand and impart moral strength. Let us thus make morality the fundament of our transactions in life; let us never forget the half shekel of charity, and thus we will pay to the Lord the most acceptable “ransom for our soul.”

Simplicity of True Faith.

May, 23, 1883.

“Know thou the God of thy father and serve
Him with an entire heart and a willing
soul.”

I. Chronicles XXVIII, 9.

KNOWLEDGE is for man the blessed torch which sheds light on his path; with it he progresses safely; without it all the uncertainties and dangers of darkness surround him. There is no performance in human activity, yet so trifling, but a certain amount of knowledge is required in order that it be well done; in proportion, however, with the importance of a subject the necessity of its exact knowledge increases. On this principle our system of education is based. Every man must possess a certain amount of general knowledge, but he must acquire a special and thorough knowledge of that branch of activity which he chooses as his own vocation and on which his success in life depends. But there is a fact which all men of heart and mind unanimously acknowledge. All agree in the truth that a man, however skilled and successful in his secular work, if his moral record speaks of ig-

norance and neglect then his whole life is to be judged a sad failure. If, now, the true success and value of human life is dependent on its moral ingredients, then moral knowledge in its utmost exactness must be of the highest necessity for man. But the mere idea of morality as a natural law for the human being presupposes forcibly the existence of the moral law giver—the highest ideal of morality. Can a man have an exact knowledge of morality if he has not an exact knowledge of Him who gave its laws? The text of the moral law is inscribed on the human soul. But the human soul is a Divine image, and man can understand his own soul only when he looks up to Him whose glory it represents, and thus man can read and understand the text of the moral law within his own soul only when an intimate knowledge of the highest source of morality affords him the explanation of that which a Divine hand has written into his soul.

MAN'S KNOWLEDGE OF DIVINITY.

But can man have an intimate knowledge of the Divine Being? If we are to believe the assertions now so often made, then we must answer in the negative. There is certainly a highest power, an intelligence comprising all intelligence, but the distance between this power and man is so vast that the latter will try in vain to put himself into closer connection with this Supreme power. This source of all emanation will forever remain for man the unknowable, the mysterious, the indefinite and indefinable! Is this true? Can this be true? All knowledge that is necessary for man is within his reach. Why should, then, the knowledge of God, which as we have seen, is an indispensable condition for the true success of every human life, lie beyond the reach of his capacity? We venture to assert just the opposite. It is the most necessary food which is the cheapest and easiest to be acquired. From the first awakening of the human intellect man stands in high need of the knowledge of God, and therefore the scanty capital of a child's intellect must be sufficient to acquire this knowledge. And, in fact, is not the first opening of the human eye the first great question after Him who has made all that meets our eyes? The child's

heart receives readily and gladly the intelligence of a Supreme Creator, and the highest efforts of human wisdom cannot go beyond this answer. The infant folds his little hands in prayer, trusts his innocent soul to his Maker and lays down his cherub head to sweet rest; the infant looks into his mother's eyes and says, musingly:—"I'll be good so that God may love me; I'll not be bad, so that my Father in heaven may not be angry at me."

A PERFECT FAITH.

I tell you this infant has a perfect knowledge of God and his system of morals comprises *in nuce* all moral wisdom. What a pity that we so soon lose this childlike simplicity, which is indeed the most precious element of true faith! With the growing years our intellect grows richer; we are no more satisfied with the good Divine Shepherd of our childhood; we hang the silver and gold of our genius around the image of our own creation; we set it up high, high above us; we call our idol the unknowable, the mysterious, the indefinable—thus the God of our childhood is lost to us and we are lost to Him; we go our own way and leave the unknown to His own knowledge. Let not such fatal mistake blight the fruit of our salvation. God is knowable; He is definable; He is revealed and most evident. He is low with the lowly and therefore always in your reach and never above your capacity. The closer your connection with Him the more perfect is your knowledge of Him. Call Him God, Father, Lord; be His creature, His child and His servant; make Him your confidant and place your confidence in Him; fold your hands and praise Him in your prosperity; fold your hands and bring unto Him the tear of your sorrow as a sacred offering; do the good for the sake of His love; shun evil for fear of His anger; read the text of the moral law in your own soul and find the explanation in Him and in His revealed Word. Thus you will acquire the true knowledge of Him on whom depends all your blessings here and hereafter.

Humanity vs. Wealth.

Aug., 5 1883.

“If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart nor shut thine hand from thy poor brother.”
Deuteronomy, xv., 7.

THE lesson of charity is one of the main objects of the Divine Word, and justly so. The great aim of the sacred books is to teach man the knowledge of his Maker and to point out to him the path which leads him nearer to the eternal source of all perfection—to God. Now, among all the Divine attributes there are two which are principally appealed to by man’s dependent heart—His love and His mercy. The act of creation in itself on the part of a perfect Being was an act emanating from pure love and mercy, and the sustenance of the vast fabric of the universe rests forever on the same two supporting pillars. Man’s first and chief religious recognition must, therefore, centre in the acknowledgment that love and mercy are destined by God’s wisdom to form the basis of all godlike human practice. Thus the lessons of charity in the Divine discipline are not only for the benefit and protection of the poor and needy, but they are just as much calculated to educate, to elevate and to save him who giveth as they tend to relieve him who taketh. It is of great moment to observe how the Divine legislation endeavors and succeeds in infusing into its strict laws the spirit of true love, showing thereby that justice and charity can and ought to go hand in hand.

LABOR AND CAPITAL.

We know what a source of embarrassment the indebtedness of the poorer classes to the moneyed class so frequently was for the Roman Commonwealth. Occasional revolts caused a “*remissio aeris alieni*,” but the evil was never radically cured. Our text, enjoining charity toward the poor, makes a constituent part of a law which was calculated to cure the above mentioned evil radically. The seventh year was legally instituted as the year of release. “Every credi-

tor shall release the loan which he has lent unto his neighbor." Thus burden of indebtedness could never become the cause of a serious disturbance of the social order in the land, for the remission of the debt at a certain period was a point of law. The danger, however, that in proportion as the year of release drew nearer the wealthy would become more unwilling to lend his money to the needy was obviated by the earnest admonition that it was the element of charity in the human transactions which caused God's blessing to rest on the work of man. We admit that such an institution as "the year of release," useful as it may have been in the time of the Hebrew Commonwealth, would not prove practicable under altered circumstances; but we urge that the principle which appears embodied in this law hold good for all times and under all circumstances. It sets the love to man above the love for money. It commands the heart to open the hand and not to allow itself to be hardened by a closed hand. It enjoins on poverty never to part with dignity, and on wealth never to lack modesty and kindness. It is not the difference between poverty and wealth which creates the wide chasm between the component parts of society; it is the neglect of this blessed principle which alone can harmonize the contrast in the gifts of life. I do not say that we are not liberal in our gifts to the poor, but our liberality is wanting in an important point and puts us somewhat in the situation of the rich man before Mohammed. A richly dressed man came to see the Ishmaelitish prophet and sat down before him. Immediately after him came a poor man and took his seat at the side of the rich man. The latter quickly grasped his robe to save it from the touch of the poor man's vestment. "Art thou afraid that the touch of his garment will impart to thee some of his poverty?" asked Mohammed of the rich man. "No." "Art thou afraid to impart to him some of thy wealth?" "No." "Is it that thou fearest to soil thy robe by his touch?" "No." "Why, then, didst thou act in this manner?" "O prophet, greediness and pride are the bad companions of my heart. They make me often do what I do not intend to do. To repair my wrong I

will share my wealth with this poor man!" "Art thou willing to accept the offer?" "No," replied the poor man. "And why not?" demanded the rich man, in surprise. "Because I am afraid that thy money will make me similar to thyself!" There is willingness among us to share with the poor, but the evil companion—our pride—pulls eagerly aside his rich garment that the closer contact with the poor may be avoided. Thus our benevolence loses half of its blessings. It may relieve the poor, but it fails to enoble us and to make us godlike in our love. True charity is the offspring of a wise heart, wise through the great knowledge. Our Father in heaven bestows His love on us all, therefore it is a true brother's love that man owes to man.

Hebrew Patriotism.

Aug. 12, 1883.

"Zion shall be redeemed through justice,
and her converts through righteousness."

Isaiah i, 27.

To-MORROW the synagogue will celebrate the memorial day of the destruction of the temple at Jerusalem. The memory of this old event is yet fresh and vigorous, not only in the Jewish heart, but also in the hearts of the many millions of men to whom the living waters of the revelation on Sinai have been brought through intermediate channels. The breaking down of the second Jewish Commonwealth and the conclusive demolition of its cherished sanctuary is justly regarded as one of the most interesting facts in history. For the Hebrew race it marked the beginning of a sad era. The patriot mourned the loss of his beloved country; the confessor deplored the indefinite suspension of the sacred rites which formed the most solemn expression of his religion. The prayers established in the following era exhibit vividly these feelings. A speedy return to Palestine and the restoration of the sacred rites at the chosen place were their main features. A superficial observer might per-

haps be induced to the hasty judgment that men with such prayers and such fervent love for their original country must have been little apt to become faithful citizens and warm patriots in the different places of their new settlements. History teaches the contrary. With the Jew patriotism was religious duty; not only patriotism for Palestine, but also for any country in which he happened to dwell. The legacy of the old prophet was: "And seek the welfare of the city whither I have banished you, and pray in its behalf unto the Lord; for in its welfare shall ye fare well." This bequest was always kept holy by the succeeding generations. Notwithstanding their prayers for a speedy return to Palestine, their devotion to the land that adopted them was boundless.

NO JEWISH TRAITORS.

In the annals of the past centuries, in the various states of the old world, many an important service is chronicled rendered by Jews to the commonwealth; but we venture to say that hardly one instance is to be found in the records where a Jew proved a traitor to his country. Nay, more; it is an undeniable fact that the Jews held more tenaciously to the national habits and customs of the land of their adoption than the aborigines themselves. Thus the Polish Jew retained and retains the national garment long after the Polish nobleman has exchanged it for the French costume; and thus the German Jew retained the old German idiom even after Luther had reformed the German language in his translation of the Bible; and when Moses Mendelssohn dared to translate the Pentateuch into modern German, his departure from the old accustomed dialect was counted to him by most of his contemporaries as a religious transgression. The most striking instances of Jewish patriotism are to be found in the history of that country which during the last year has disgusted the civilized world by the infamous Tisza Eszlar proceedings. The chief virtue of the Magyar is his patriotism, but the Hungarian Jew fully rivals him in this virtue. I will not mention facts of older date, although I could dwell on the important services which the

Jews have rendered to Hungary during the Turkish wars in former centuries. For brevity's sake I will confine myself to modern times and to facts where I myself was an eye-witness and a modest participant.

TRIBUTE TO LOUIS KOSSUTH.

Louis Kossuth wrote, a few weeks ago, a vigorous letter wherein he warmly defends the Jews, and strongly denounces their infuriated enemies. The veteran patriot knows the respective merits of both parties. In the Revolution of 1848, when he stood at the head of the movement, he had the opportunity to see how far the Jewish devotion for the country's cause reached. The moneyed men laid down spontaneously their rich and frequent offerings on the altar of patriotism. Young talents devoted their abilities with holy zeal and self-denying disinterestedness to the sacred cause, and hosts of young Hebrews—nay, many already advanced in age—filled the ranks of the volunteers, all willing and ready to pay with their lives the freedom of their country. It was after the return from a circuit he just had made that a numerous deputation from us went to see Kossuth, and urged him to advocate the cause of Jewish emancipation before the Hungarian Diet. With a voice trembling with emotion he answered: "No one is more convinced than I that you are faithful children of this beloved country, and no one desires more to see you acknowledged as such; but on my journey I had the opportunity to study the public mind, and, as your friend, I tell you the time has not come yet. Continue to act as you have till now and you will force them to acknowledge your merits." Silently we shook hands with the man whom we all admired and loved. We went and dyed the battle fields with our blood, and when the combined forces of Austria and Russia had over-powered the revolution, the Hungarian Jewish patriot mourned the downfall of his country not less bitterly than the ancient Jew mourned the downfall of Jerusalem.

JEWISH EMANCIPATION.

The present political freedom in Hungary is the rich harvest which has grown out of that ground which we have

fertilized with our blood; but the time of acknowledgment—has it come for the Hungarian Jew? Tisza Eszlar gives the sad answer. But sad as this answer sounds, we still believe in the word of the great patriot, and we repeat it to our co-religionists in the land of the Magyars:—"Continue to act as you have till now and you will force them to acknowledge your merits." The tissue of lies and falsehoods has proved a net for those who have woven it. Many an eye blinded by prejudice has been opened. The crooked ways and detestable means of hatred are exposed in their utter hideousness. The righteous of all nations and creeds turn away with disgust and horror from the sickening sight. Thus the great wrong at Tisza Eszlar teaches the world the great lesson of justice and righteousness, and thus the evil itself becomes subservient to further the time when "Zion shall be redeemed" and God's children shall become united in true fraternal love.

Happy Russian Refugees.

Aug., 26, 1883.

"Comfort ye, comfort ye, my people, says your God."

Isaiah, XL., 1.

It is wise to be at all times prepared for the visitations of the Lord. It is Divine to seek out the sufferers and to reach the healing balm to wounded hearts. How gratifying it is for a benevolent heart to see the beaming smile of happiness reappear on the grief-furrowed face of the afflicted and to think, "By my word and by my deed has this happy change been produced!" It is a pity that we are so thoughtless in our good works. If we would watch more carefully the precious seed of our benevolence we would be better enabled to realize what a blessed harvest it brings, and we would derive more gladness of soul from the good acts which we perform. The slothful neglects his own field, and it decays; the industrious minds it, and prosperity increases.

THE JEWISH COLONY AT VINELAND.

I went to the field of your charity, I investigated to find whether the seed of your benevolence had been wasted, and, behold ! what I found gladdened my heart, for it was a live illustration of what a Sabbath of Consolation, which we celebrated last week, properly means. Two weeks ago, about the time when Wall street threatened to become an Ischia for its *habitues*, a small party of friends went to visit a place where the bulls and the bears are of no consequence, but where the potato bug is the dreaded tyrant of the market, who by his presence or absence marks the ups or downs of the stocks. About three miles from Vineland, N. J., the Jewish colony "Alliance" spreads over an area of 1,100 acres. The settlement is inhabited by seventy-two families of the Russian refugees, to every one of whom a space of fifteen acres of land had been apportioned. Conflicting reports spoke now of the success and now again of the failure of this colony. We resolved to ascertain by autoptical investigation the true state of affairs, and our visit there proved for us a source of reliable information and of pure, genuine pleasure. We can now assure the community at large that this colony is a decided success, and that the offerings of our brotherly love were bestowed on worthy men who fully deserve them. You would as little recognize in these strong and energetic farmers the broken down and despondent men of Ward's Island as you would recognize in the now cultivated grounds the wilderness which, less than two years ago, reigned supreme on the spot of their present dwellings. We went from hut to hut, from field to field, and were amazed by the amount of work accomplished in comparatively so short a time by men so little experienced in this kind of labor, and under so many disadvantages. Most of the land is cleared from the woods, the ground is tilled and planted, and, scanty as the first crop is as yet, these settlers see in it the evident blessing of the Lord which rests on the work of their hands. With deep satisfaction they tell you the story of their toils; with pride and joy they show you the results thereof; with unspeakable

love they are already attached to the soil which they have irrigated with the sweat of their brows, and with deep gratitude they remember their kind brethren who have afforded them the opportunity to build up a home in this free country after their homes had been destroyed in the land of slavery. The avenues of their colony bear the names of their benefactors, and the endeavor of these Jewish farmers is to confer honor on their Jewish brethren here by making this colony respected by their neighbors. Utter poverty reigns as yet in the wooden farm houses, but neatness and cleanliness mitigate its dreariness, and the mistress of the house watches you to see whether you bestow a glance on the small luxuries with which she has adorned her home. All are filled with the best prospects for the future, and they feel happy that their children will grow up in the blessed land of freedom.

In one of the fields I noticed the stump of a mighty tree reaching considerably out of the ground. "Why did you leave this?" I asked the owner. "I left it as a memorial for my son; let him see how his father began," replied the man, and a tear glittered in his eye.

JEW AND GENTILE UNITED.

They have, however, very little time to be sentimental. Their watchword is "Work," and as the produce of the ground is not as yet sufficient to sustain them, they employ all their available time after the work in the field is done, to learn an industry that may help them to earn their living. There is a cigar factory for the male and a cloak factory for the female part of the colony. They are as yet apprentices, but soon their work in this line will also bear its fruit. I am glad to state that the relations of this colony to their Christian neighbors are of a most brotherly character. The poor colony started a "benevolent society," and forthwith twenty-one Christian neighbors joined this "Jewish Benevolent Society." Two hundred dollars were voted by some Christian neighbors toward the building of a synagogue whenever the colony should be able to erect one. May the Lord bless those kind hearts that encourage and comfort

their poorer brethren. "Love thy neighbor as thyself" is a commandment binding for Jew and Gentile. It is the cement of love between man and man. But as to us, let us be mindful of our duty toward our own creation. The Russian Emigrant Aid Society is no more. Its committee has disbanded. The young colony however, needs as yet the love and care of the Jewish brethren. A few months' assistance more to help those earnest, indefatigable workers over their difficulties and the beautiful goal is reached. Ye noble men who have done so much for this holy cause, members of the disbanded committee, organize now as a self-constituted committee; take the lead and your brethren will willingly respond to your call. Means will be abundant, as they ever have been for a good cause. The young colony needs your advice and your care; it cannot be as yet left to itself without incurring serious danger. Complete your mission, crown your work; let flourishing "Alliance" become the living evidence that we understand and practise the beautiful command, "Comfort ye, comfort ye, my people, says your God."

Divine Power.

Nov. 4, 1883.

"In the beginning God created the heaven
and the earth."

Genesis, I., 1, etc.

THE first pages of Genesis are remarkable in every respect. Even the most advanced scientists acknowledge the deep wisdom contained in the history of the creation, if the literal sense of the six days is not insisted upon. But however inviting this subject may be, it is our intention to speak on the history of creation to-day from another point of view, but which is of great importance for the believer. A peculiarity which has been noticed in the first four chapters of Genesis gave rise to the modern school of Bible criticism. About the middle of the former century the fact was urged that the first chapter of Genesis persistently uses for God the name Elohim, while the second and third

chapters apply the joint name of Jehovah-Elohim, and the fourth chapter has the exclusive appellation of Jehovah for the Divine Being. From this fact the conclusion was drawn that three different documents must have been blended together in the one that we have now in our possession. On this basis the modern school reared a gigantic complex of hypotheses, differing widely and still all holding tenaciously to the issue. The Jehovah-Elohim had to be dropped, as no further trace beyond the short narrative in the chapters mentioned is to be found of him in the Bible; but to compensate for the loss the Elohim was divided into an older and younger one. Some went so far as to distinguish six, and perhaps more, different components of the Pentateuch. It is not the place here to enter into a learned discussion on this topic, but it is an imperative duty for me to save the moral bearing of the Scriptural words when imperilled by misapprehension. Let me, therefore, in a simple and popular way explain why these three different appellations of God are placed at the threshold of the history of the universe and of mankind, and what they are intended to inculcate in our mind.

In a regular progression the Sacred Book gives us an account of the creation of the universe in general, then of the creation and installation of man on earth in detail, and finally it makes us acquainted with the very first dawn of human culture. The gradual development, as indicated, includes a gradual development of the Divine Being. Though God is the same at all periods, yet in the mind of the reader He appears in a new light at every new phase of this history, and in the appellations applied to Him the character of each phase is truly reflected. Elohim is the Divine power, as evidenced by the existing things. Jehovah is the Divine Being in His relation to man as a special creation. The first chapter speaks about the supreme creative power, and it applies justly the name Elohim. The second and third chapters speak about the special care and mercy of God bestowed on man; how the Lord prepared his habitation; how richly He provided for his sustenance; how He

procured a helpmate for him, the very ideal of a happy household. But there is also the picture of the dark side of human life. The helpmate proves Adam's ruin, the Paradise is lost, hard labor becomes their portion and death sways over the mortal frame of the child of dust. How beautifully Divine Providence is here introduced and how clearly we are taught there to understand the workings of Providence! Its nature is expressed in the conjoint name Jehovah-Elohim—special care and mercy for man on one side, but on the other hand subjecting him to the course and general law of nature. The fourth chapter, finally, shows us man building his altar and worshipping his God. It shows the fatal effect of misconceived religious zeal, and enlightens us on the important point that true worship consists in the acknowledgement of the truth. "If thou doest well thou shalt be accepted, but if thou doest not well sin lieth at the door." There man is introduced as the spiritual, as the moral being. He seeks his connection above the visible world and he finds his Jehovah, his spiritual God! We have, then, the reason why these different names are applied in these different places, and we have here, also, the true indication how to believe our God, adore the almighty-ness of the Creator, trust in Providence and be resigned to the will of thy Heavenly Father. Build thy altar in purity. This it is that raises thee above the dust and unites thy soul with Him whose image it is.

"Am I My Enemy's Postman?"

March 16, 1884.

THERE is a sharp line of demarcation between firmness of principle and obstinate adherence to selfish sentiments. We cannot refuse our respect to one who adheres to his convictions and fights uncompromisingly for the same, even if our conviction is diametrically opposed to his views. Thus two sincere opponents in principle can preserve mutual esteem and good will. Unspareingly they wage their war as long as resistance is possible; but when one is forced, either by the

victory of his antagonist or by the term which nature sets to his earthly life, to lay down his arms, then it is a moral duty for the victor or survivor to acknowledge, "My opponent was a true and faithful champion of his cause. I reject his cause, but I honor his merits!" We have had in our own country many examples illustrating such a line of conduct shown by political parties and their leaders toward one another. In fact, party strife can only then become divested of detrimental consequences when it is vigorously kept within the limits of principle and not allowed to transgress into the boundary of personal and selfish animosity.

Our Congress, when a distinguished member of the German Reichstag died in this country, took this point of view:—Lasker's death has levelled all differences, and all parties will honor the memory of an honest and faithful collaborer. In the shape of kind resolutions a compliment was paid to a friendly country. These resolutions had to pass through the hands of a man whose antagonist in principle the living Lasker was. The least we could expect was the transmission of the resolutions to their place of destination, with the restrictive remark, "I reject his cause, but I honor his merits." Instead of acting thus the German Chancellor surprises and disappoints the world by resting his action on the basis of mere personal animosity. The phrase, "Am I to make myself my enemy's postman?" will go into history, and will a true postman, bear the Lasker message to posterity.

BISMARCK CORRECTED.

It is our duty toward the deceased Lasker to correct two erroneous points which are conspicuous in the statement made by the German Chancellor before the Reichstag on the 13th inst. Prince Bismarck says:— "Herr Lasker introduced himself in America as the champion of German freedom against a government of despotic tendencies impersonated in its Chancellor." This suggests that Lasker entered this country under certain political pretensions and that he spread unfavorable reports concerning the Chancellor. Both facts, however, are misstatements. Never came a

distinguished man in less pretentious and more modest manner to these our shores than Lasker. He avoided rather than courted public attention. And as to his judgment about Bismarck, those who had the privilege to hear it were surprised how kind and favorable it was. Lasker enumerated warmly the benefits Bismarck had accomplished for his country, and there he stopped. Lasker was more charitable toward the living Bismarck than the German Chancellor has been toward the dead Lasker.

Let us learn the moral lesson willingly to make ourselves the postmen even of our enemies if the message of kindness and justice has to be carried.

Living for History.

April 27, 1884.

“Set it here before my brethren and thy brethren, that they may judge between us both.”

Genesis, XXXI., 37.

THERE is something peculiar about the period which the patriarch Jacob passed in Mesopotamia. During his career there he laid down for himself the principle “My righteousness shall testify for me in time to come,” and at the end of twenty years he was able to challenge his accuser and to appeal to the unbiassed judgment of honest friends. But in the main the life of Jacob in Mesopotamia is far from inspiring us with that feeling of reverence which the life of a patriarch should inspire in all its phases. He wrestles here with the artful Mesopotamian, Laban, who from beginning to end, plots to overreach and to defraud the poor relative who came to seek his protection. Laban is defeated in this struggle and becomes an illustration of the moral lesson that deceit in most cases gets caught in the net laid by its own hands. But neither does Jacob escape entirely unhurt. In this wrestling of craft against craft the intended victim is so dexterous in warding off the blows aimed at him that we forget altogether who is the offending and who the of-

fended party; we put them both on one level, and declare them as equal to one another in the art of subtilty. Jacob never violated his principle of strict righteousness. He was able to vindicate it on Mount Gilead, and still this vindication fails to give entire satisfaction to our mind. Why is this? I think the following reason may sufficiently account for it. I do not say that the patriarch forgot in Mesopotamia the God of his fathers, nor that he neglected works of hospitality and charity; but what I say is that the sacred narrative observes a deep silence about the spiritual life of the patriarch during this whole period. Not once do we read about his building an altar, about his calling on the name of the most High, about his training his family in the principles of Abraham, about his opening his house to the stranger and the poor. This total lack of all manifestation of holiness mars the character of the history of Jacob during these twenty years; and shrouds it in selfishness instead of godliness.

MARRING OUR OWN HISTORIES.

Here we have the important lesson how to be careful not to mar the history of our own lives. We are all wrestling for our wages. The market of life proves often a treacherous Laban. We must not yield to its craft. The important question, "And now when shall I provide also for my house?" must be a spur for our activity, and the principle, "My righteousness shall testify for me in time to come" must forever remain the regulator of all our transactions. But, necessary as these two points are for a proper and honest sustenance, they are by no means sufficient to build up a human life which could stand the test of closer examination. Eliminate the elements of holiness and your life, yet so industrious and yet so successful, will offer nothing else but the aspect of selfishness. Build your altar of true devotion, open your hearts, and your hands to the need of your fellow men and your work will prove a blessing here and hereafter.

The Aesthetic in Worship.

Aug., 3, 1884.

"The grass withereth, the flower fadeth, etc."

Isaiah, xl., 8.

It is a melancholy fact which the first clause of our text describes; it brings to our mind the forcible truth that no earthly beauty is of long duration. But what is the moral which is to be drawn from this truth? Shall we command our hearts not to be attached to that which is endowed with a natural power of attraction? Shall we disengage our inclinations where the mighty ties of nature bind us irresistibly? Even if we had the power to do so we would not act morally by chilling our heart against the cultivating and ennobling effect of beauty. It is the Divine Power who has poured out over plain and hill, over meadow and forest, over stream and coast that fascinating charm which, like a sublime song, fills our soul with the gratifying effect of delightful harmony. Not to hear the great sermon of beauty which Supreme Wisdom preaches in the works of nature were to deny the best faculties with which man has been blessed. True, there is a saying, "False is grace and vain is beauty." This, however, is to warn us against false grace and vain beauty, and to urge us to judge and to discriminate and then to appreciate the higher value of "true grace" and "real beauty."

BEAUTY EVERYWHERE.

The whole universe is one tale of beauty. Every flower and every blade of grass forms a word of this tale; but you must know how to read it. Read it in the same manner as you read a printed book that instructs and entertains you. The pages with their printed letters in your book would be of no use for you without your organ of vision, and still the reading proper is not done by your eyes. It is the mind that perceives, compares, judges and then transmits to the heart the feeling of pleasure or displeasure according to its approval or disapproval. Do not judge beauty by your eye merely, or else your eye will soon mislead your heart. Imbue your mind with the principles revealed by Him who is

the fountain head of all beauty. Judge by this standard all the material that your senses convey to you, then you are sure to discriminate justly between false and true, between vain and lasting, and the impressions thus transmitted to your heart will prove a true guide on the path of salvation and a source of pure and lasting joy. Bring your soul under the influence of God's word that standeth forever, and then let the grass wither, the flower fade, your hope, your trust and the gladness of your heart will never fail, for you will see even in the withering grass and the fading flower the beauty of Divine wisdom. Yes, the Lord has spread it everywhere, this glorious beauty, that man should see it and enjoy it, and learn from it to make of himself a reflex of this beauty in all that is good and noble.

Nature's Teachings.

Aug. 17, 1884.

"For the mountains shall depart, etc."

Isaiah, LIV., 10.

THERE is a two-fold language in nature, as there is a two-fold nature in man. The peaceful scenes, fraught with blessing and delight, bring to our minds the message of God's love and kindness and prompt our hearts to the filial acknowledgment that we owe all our happiness to our Heavenly Father; that therefore our gratitude and trust toward Him ought to be boundless, as His mercy is boundless toward us, and that we should bestow our love on those who need us, as we who are dependent on Him experience His love day by day. Quite different thoughts and feelings are suggested by those scenes in nature that display the awful and irresistible power with which God has invested the elements. The roaring sea, the raging storm, the burying flood and the devouring conflagration bring to us another message and fulfil another mission. They rouse with thundering voice the sleeping human heart from the stupor of indifference. With a giant's arm they crush man's pride. The self-sufficient feeling of security vanishes and anxiety and fear fill the soul. The acknowledgment

of our own weakness is forced upon us, and in such moments of trembling we seek after a firm support to lean upon and we are too glad to find a safe refuge in Him whose power is without limit. "The thunder has been created for the special purpose to straighten the crookedness of the human heart," says the Talmudical sentence, and we understand now what this sentence means—the thunders in nature are intended to preach to those hearts that are not reached and touched by the quiet sermon of peace and Divine kindness.

It has always, in all ages and countries, been the method of those that taught in the name of religion to establish a certain causality between the extraordinary occurrences in outward nature and the moral state of mankind at the time of the occurrence. The strict naturalist will haughtily smile at this method and will relentlessly style it the outgrowth of ignorance. I say, with the scientist, natural phenomena can only be explained by natural causes, and it can very well happen that of two individuals exposed to the storm the good man is struck and killed by the lightning while the wicked escapes unharmed. But, on the other hand, it cannot be denied that human activity exerts a great influence on nature, and that morality is the true regulator of human activity.

INDIVIDUAL RESPONSIBILITY.

The ground's fertility or sterility is in many cases the blessing or curse of our own deeds, and many a devastating scourge is prevented or engendered, according to the moral or immoral state of society, allowing, of course, to the word moral a wider sense, and regarding, of course, an unclean street as a sign of a city's immorality, just as we regard an unclean household as a sure indication of neglect of a most important moral duty on the part of a housewife. In these and similar cases the causality between man's morality and nature's course is evident. But even there, where this connection is not perceptible at all, we are justified, nay, duty bound, to make the extraordinary natural occurrence an educational means for man's advancement in true religion.

It is the language of God and we must hearken to it. The week has not yet expired since in this city, and far beyond it, millions of men were startled by a sudden shaking of the earth. The shock lasted but a few seconds, and how much consternation and terror it spread. The opinions of the scientists have been asked and chronicled. Some pretended to know; others confessed the insufficiency of their knowledge. A means, however, to prevent a repetition of the occurrence none of them know and never will know. It is our right and our duty to chronicle this awful occurrence in our own way. Let the mighty shock not pass away without touching lastingly our hearts. It was the most powerful sermon against human pride and vanity; let us heed it. It showed us that the very ground under us shakes, and that we stand in need of a more firm support. Let us, then, take our refuge to Him who is the rock of eternity. There is no lasting covenant with the earth; she is too shaky. Let us be mindful of our covenant with God. Let us sincerely turn to Him who holds us safely when all around us shakes and recedes. "May mountains depart, hills be removed; His kindness never departs, His covenant of peace lasts forever."

Resume Your Work Cheerfully.

Aug., 31 1884.

"Ho, every one of ye that thirsteth, etc."

Isaiah, iv., 1.

It is a peculiar invitation which the prophet tenders in our text. He unseals his cool fountain of refreshment, opens his rich store of pleasures and offers his gifts to those who are desirous to partake of them. Rich and poor are equally welcome, for his bounties are not to be sold for money and are not to be paid for by material price.

You may perhaps blame me for not having acquainted you with this invitation at an earlier period. When the season of recreation was at hand then it would have been profitable to know where the prophet's quiet and salutiferous fountain was situated; where his good wine that always strengthens and never intoxicates, and his sweet milk, always

pure and never adulterated, were to be had. You would possibly have preferred his convivial establishment, especially under the conditions as offered, to the crowded and costly hotels, where the composing ingredients of your fare are covered by the dense veil of mystery. Certain indications in the prophet's words, however, teach me that his invitation is intended rather for the end than for the beginning of the season of recreation. "Why do you spend money for what is not bread, and your labor for what satisfieth not?" These questions show clearly that the man of God has the time in view when work lays again upon man's neck its heavy yoke; and his aim in calling us to the refreshing waters is to teach us how we can lighten the burden of our labor and how we can change it into a cherished object of love and joy.

TRUE HAPPINESS NOT BOUGHT WITH MONEY.

Bread is the support of man's heart, but not less is man's heart the support of bread. Your table may be laden with the fat of the earth; if your heart is void of the happy feeling of satisfaction, then your choicest delicacies lose their taste; they fail to satisfy you. Have your house built up yet as stately and furnished, yet as magnificently, unless the kind and loving heart of a faithful housewife pours out the living spirit of true comfort on her surroundings all this pomp will remain cold and unsatisfactory. If your wealth and influence make all around you bow before you in submission, as long as your child's heart does not practice the fifth commandment cheerfully all the honors bought with your money leave your heart unsatisfied and starving. It is not money that defrays the costs of true happiness; it is man's heart. But the human heart is not reliable in itself; it is easily misled to consider worthless counterfeit as genuine coin, and, as a rule, it receives as it gives. Sound feelings engender healthy and lasting joys, while morbid sensations produce but sham pleasures, which prove in time a source of disappointment. The Lord in His love has created the heart so frail in order to make it dependent on a higher wisdom than that of mortal man. To the soul of man God has trusted

the key to that inexhaustible treasury where the spiritual treasures are stored up, and where the human heart can find an ever ready abundance of genuine coin wherewith to pay its true happiness without fail. The Divine Word is the only reliable corrective of our feelings, and hence the main condition of our true welfare. The prophet's invitation to step nearer to the blessed fountain expresses a loving and instructive greeting to old and young among us. The season of recreation draws near its end; renewed activity claims our energies. Make your work cheery through the purity of your hearts; maintain the purity of your hearts by a constant practice of God's pure teaching; thus your felicity will be better secured than if you trusted it to the light wings of gold and silver.

The Last Will.

Translated from the Hungarian of BARON JOSEF EOTVÖS.

When soon shall be run through
 My wandering path of life,
Where tired I reach the goal
 The grave shall end my strife.

Instead of marble pillar
 When further lives my name,
Let my fulfilled ideas
 My memory proclaim.

And when ye pass my grave
 And stand with friendly nod,
O, sing a beauteous song
 Near by the silent sod.

A sweet Hungarian song
 To heart and soul relief,
I'll hear it, even dead
 It'll make my bosom heave.

And shed one feeling tear
 O'er him who well it meant;
The song give to the poet
 The tear give to the friend.

OBSEQUIES

AND

tributes to his Memory.



„Euer Schluchzen brach die feierliche Stille,
Als in den Tempel die entseelte Hülle
Zum letzten Abschiedsgrüne ward gesetzt.
Am Sarg gelobtet Ihr: Was wir ererben,
Soll nimmermehr mit seinem Schöpfer sterben,
In unsern Händen bleibt es unverletzt!“

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DEATH OF DR. ADOLPH HUEBSCH.

From "The Hebrew Standard" and "The American Hebrew."

A THUNDERBOLT from a clear summer sky could not have fallen more unexpectedly than did the intelligence of the sudden death of Dr. Huebsch upon the Jewish community on Friday last (Oct. 10, 1884). The melancholy news spread like wild fire over the city, and the shock was so unexpected that it was scarcely credible. Never was the voice of the people so unanimous in its expression of grief, never did the chord of universal sympathy vibrate with such tender emotions as when the melancholy tidings came, "Dr. Huebsch is dead!"

Stout hearted men wept, and a gloom of sadness hung like a funeral pall over every Jewish household where his name was known—in fact, in every Jewish heart—for his name had become a household word. Eighteen years of incessant labor in the pulpit of one of the most noted Jewish congregations had familiarized his name throughout the length and breadth of the land. Eighteen years of unceasing devotion to the cause of American Judaism had stamped his name in indelible characters upon its history, the pages of which bear everlasting testimony to his zealous labors for the advancement of its principles.

Men may have differed with him in some of the doctrinal points of Judaism, but all recognized his deep learning, his profound erudition, his scholarly attainments. No wonder that hundreds bewailed his death—for *his loss is irreparable*. No wonder that saddened hearts saw naught but gloom around them, for the light which shed such resplendent rays had become suddenly extinguished, the star which shone with such resplendent lustre had vanished in darkness.

Quivering lips told the sorrowful story, and from thousands of swelling hearts went forth the exclamation, what a blow to his family, to his congregation, to Judaism! And little gathering groups spoke in mournful tones of their deep loss, recalled the recollection of that eloquence now silent forever, of that learning now entombed in the grave, of that ready wit which coruscated with such sparkling brightness, of that genial disposition which brought gladness into every heart, of that masterly ability which like a glistening wave carried conviction on its crest.

But yesterday in the fullest possession of manly vigor with an intellect clear and unclouded, with a heart strong in its pulsations for the faith he loved, with the cup of domestic happiness at his lips, and now cold and silent in the embrace of death. It was indeed, a grievous, crushing blow, a dispensation whose mysteries we cannot penetrate, but one which has wrenched the hearts of loved ones, which has lost to his congregation a most faithful leader, and torn from the Diadem of American Judaism its brightest, costliest gem.

Many were the manifestations which testified to the depth of feeling with which the members of the community were imbued, the sense of personal loss which overwhelmed them at the death of Dr. Adolph Huebsch. This was betokened by the symbols of grief which were displayed on numerous houses. The New York evening papers, as well as the morning papers: The New York *Herald*, the *Sun*, the *Commercial Advertiser*, the *New York Tribune*, the *New York Telegram*, the *New York Times*, the *Star*, the *Daily News*, the *World*, the *New York Truth*, the *Evening Post*, the *New York Morning Journal*, the *New-Yorker Staats-Zeitung*, the *New-Yorker Zeitung*, etc., acknowledged his merits, reviewing the past acts of the deceased and eulogizing his every deed.

At the Synagogues on Saturday.

At all the synagogues and temples the dead minister was remembered. But it was at his own temple, which was the scene of his life-work, that the dreariest and most mournful sight was presented. All morning long a stream of people flowed towards the synagogue, and long before the usual hour the building was overcrowded, people turning away in consequence.

The seat of Dr. Huebsch and the pulpit were draped. The organ was hushed except when accompanying the choir, who sang only the necessary parts and those in a subdued voice. The cantor, Rev. T. Guinsburg, did not chant as usual, but read the prayers.

When the services reached the taking out of the law, which was always done by Dr. Huebsch, Mr. Guinsburg could endure the strain no longer but completely broke down as the congregation wept aloud. It was a sight mournful in the extreme to behold a congregation of such size in tears and to see strong men fairly prostrated with grief which they in vain sought to restrain. On Sunday morning another sad scene was presented in the school room as Mr. S. B. Hamburger announced the sad news, of which all the children had already been apprized, and after a formal announcement by the chairman of the School Committee, the children were dismissed.

Rev. S. H. Jacobs preached on Sabbath last from the text Isaiah xl. 8: "The grass withereth, the flower fadeth, but the word of our God shall stand firm for ever." After speaking of the mutabilities of all things earthly, and the unchangability of God's promises, he referred to the sad event which had caused so widespread a sorrow in all Jewish communities of this country, in the demise of Dr. Huebsch. The death of one whom we all held in such disavowed estimation and regard was a common calamity. It brought before us the reiterated lesson, startling in effects, how we pass away as a vision in the night. In God's word is our strength. From it we have those assurances of help and guidance

which sustain us in sorest trials, and bring us the sustaining comfort which we need. We pray that that comfort will be vouchsafed to the sorrowing and bereaved family of him who has gone the way of all the earth.

At the 57th Street synagogue Dr. Maisner said: "What is more changeable than the winds, what more inconsistent than the clouds? We are much affected by hearing of the sudden death of our beloved brother, Rev. Dr. A. Huebsch, and are filled, every one of us, with sorrow and pain, not only because we lose in him a man of great mental power, not only because of our natural sympathy with his deprived family, but also because death came so suddenly, so unexpectedly, that we are unwillingly reminded how flighty and perishable we are. And we have but one consolation, that is, that God calls the spirit of man to Himself, and that only the dust which forms the body drops to earth.

At Temple Beth El, Dr. Kohler, before introducing Dr. Illch, who was to occupy the pulpit that day, spoke passionately of the severe loss to Judaism, not purely local, but a loss to the whole of American Judaism by the death of Dr. Huebsch. He had scarcely sufficiently recovered from the shock to give utterance to his feelings. Dr. Illch, at the conclusion of his lecture, also spoke feelingly.

On Sabbath last Rev. Edward M. Chapman, of Temple Israel, Greene Ave., Brooklyn, preached from the text, "And so thy servant was busy here and there,—he was gone." i Kings, xx. 40. Our children are committed to us to keep safely through the bustle of life to be returned, when that is ended into the hands of Him from whom they were received. And souls, received by us pure and undefiled to be rendered up equally pure and unsullied when God shall call us to Him. And yet, such is our inconsideration, that many of us forget entirely that we hold any such trust, and become so absorbed in what is going on around us, that while we are "busy here and there," the treasures are gone. How different was the life of Dr. Huebsch. He was "busy here and there;" but always directing his great learning, his powerful teachings, his indomitable energy and persever-

ance and his bright example for the benefit of his fellow man and the glory of his faith.

Dr. Gottheil's sermon at Temple Emanu-El, inauguratory of the Memorial Service for the Dead, referred to the two epithets of Moses, "the man of God" and "the servant of God," the latter characterizing the zealous activity of the man. It was of too recent occurrence to permit any estimate of Dr. Huebsch's work that would do justice to it; he hoped next Sabbath to return to this labor of love and duty in an address especially devoted to it.

Before the sermon at the 19th Street Synagogue, Dr. H. Pereira Mendes referred to the death of Dr. Huebsch and paid a tribute to his memory. He reminded the congregation of the Latin proverb, *Si monumentum quaeris circumspice*, and showed how noble a monument to the memory of the departed minister was to be found in the sphere of his labors, evidenced by the condition of the congregation, the Sunday School, and the Ahawath Chesed Association, with the growth of which Dr. Huebsch was identified. "In his sermon last week," said Dr. Mendes in effect, "Dr. Huebsch compared the four symbols of Succoth to the four classes of men, and in speaking of the third, the myrtle, said: 'The third class, like the myrtle with its unostentatious appearance and sweet fragrance, are those whose goodness of heart can only be recognized when one comes close in contact with them, as they make no display of themselves.' These words can be applied to Dr. Huebsch."

At Cong. Shaaray Tefila, Dr. de Sola Mendes said: "Not one but must have been shocked by the news that flashed through the community yesterday, on the day of the "great Hosanna," that a revered guide, a noble friend, had slumbered never to wake again. The news is so sudden and unexpected, if ordinary health and unrestricted vigor warrant life's expectation, that not yet have we risen from the shock to estimate what the sudden removal of such a man from our midst means. To our sister congregation thus keenly stricken, to our friends there who prized the eloquence and the learning of their pastor and hung most affectionately

on the utterances of his lips, to-day that those lips are for the first time on such a day mute and motionless, we can but send the missive of our silent condolence—respectful, sorrow-burdened, sympathetic. His deep learning, his impassioned eloquence, his cordiality and true-hearted good nature, have passed from our sight; they live in our respectful, grateful admiration, and they accentuate the sorrow and emphasize the fervent feeling of that olden Jewish formula of grief and resignation, “The Lord hath given, the Lord hath taken away; blessed be the name of the Lord. Amen!”

At the close of the Rev. Gabriel Hirsch’s sermon at the Schaarch Berochoh Synagogue in East Forty-fifth Street, the speaker said: “It is against the usages of the Jewish religion to offer prayers for the dead on the Sabbath day. But when a man like Adolph Huebsch, who has devoted his whole life to the elevation of the olden religion, passes away, it is the duty of every congregation and of every man to honor his memory in an especial way. Rabbi Huebsch was a man who always remained true to his faith and steadfast to the principles which it inculcated. While liberal in his views and fully alive to the changes which scientific and social progress has made in this century, he adhered strictly to the orthodox interpretation of the law, and in dying left behind him a memory which all who knew him will delight to honor.”

Obsequies.

THE funeral services were read at the house by the Rev. Mr. Rubin in a solemn and impressive manner. The relatives and friends proceeded to the temple in mourning carriages.

The interior of the temple presented an actual scene of mourning, the galleries on either side, as well as the teba being heavily draped with black and white, so also the pillars throughout the building.

Although it was the intention of the committee to allow no person to enter the building until 9 o'clock, the crowd outside was so vast in number, that it was absolutely necessary to throw open the doors as early as 8:15. The temple was well filled before 9 o'clock. Many of the houses in the vicinity were draped in mourning and for blocks on either side the streets were massed with spectators. The invited guests were assigned to reserved seats. Representatives from every congregation of this city as well as in the vicinity were present and properly cared for. The altar contained some three dozen chairs, which were occupied by the rabbis of the various congregations, among whom we noticed Drs. Gottheil, Jacobs, H. P. and F. de S. Mendes, Hirsch, Kohler, Jastrow, Isaacs, Lewin, Winter, Adler, Schlesinger, Wasserman and Rubin.

Promptly at 10 o'clock, the doors leading to the center aisle were opened, and as the organ played a solemn dirge, eight young men of the Ahavath Chesed association entered, carrying the coffin on their shoulders, followed by twelve pall bearers. As the remains were brought half way to the altar it was received by Drs. Gottheil, Jacobs, Mendez and Kohler, and was then placed on a catafalque resting in front of the altar. Rev. Theodore Guinsberg, the cantor of the congregation, standing in the pulpit ready to read the prayers, but was so overcome by the scene that he burst into tears and wept for at least five minutes. The usual prayers were then read by him, and the choir followed with a solemn hymn in German. Dr. Gottheil, filled with grief, ascended the pulpit and delivered the following address:

"Wir hoffen auf Licht—und siehe da Finsterniß; auf
Helle—und nun wandeln wir im Dunkeln."
Isaiah 59, 9.

Diese Klage, die der Prophet einst aus dem Munde seines unglücklichen Volkes ertönen hörte—sie ist der Schmerzensschrei, der sich tausenden von Herzen entrungen, seitdem wir hörten, welchen Mann der Herr aus unserer Mitte gefordert.

Ein Tag, mühe und arbeitsvoll, wie die meisten seines Lebens, schloß mit dessen letzter Stunde. Er hatte sie am Arbeitstische heran-

gewacht; Euch war sie gewidmet; Ihr standet vor seinem Geiste; zu Euch sprach er in Gedanken, mit Euch verkehrte er in stiller Mitternacht; dann noch ein Liebesgruß aus theurem Munde, und der Müde suchte das Lager, um das neue Licht des Morgens mit ernster Hast zu begrüßen; aber, ach, es sollte ihm nicht mehr tagen, nicht diesseits tagen, wo jede Stunde seines Lebens von so großem Werthe war. Die Gattin von ihrem Lager aufgeschreckt, und um den Erkrankten eifrig bemüht—ihr Auge hoffte auf das rückkehrende Licht der Genesung—nun wandelt sie mit ihren Kindern im Dunkeln. Vor einer Woche nur sah ich sie beide, strahlend im Lichte der höchsten und reinsten Elternfreude; ihr innigster Wunsch war erfüllt, ihr innigstes Gebet erhört worden; nun liegt eine tiefe Nacht der Trauer über dem Hause, und in diesem Gotteshause,—soll ich es sein erstes oder sein zweites Heim nennen?—auch hier sahet ihr ja dem Lichte entgegen, das so oft Euch von dieser Stätte geleuchtet. Das Fest war nahe, und festlich würde er reden,—doch vergebens. Er ist in die Nacht des Todes versunken; die Stätte ist in Trauergewand gehüllt. O, daß ich statt Deiner reden müß, Freund und Genosse in der Arbeit des Herrn, und zu den Deinen und über Dich, und Du mir nicht Schweigen gebieten kannst; wie soll ich den Gefühlen genug thun, die in dem lauten Schluchzen sich fand thaten, da statt Deiner kräftigen, lebensvollen Gestalt, nur deine leblose Hülle in dies Heiligtum getragen wurde. Selber auf's tiefste erschüttert bei diesem Anblieke, wie soll ich das rechte Wort finden, da wo das Deine so oft die Herzen ergriffen, erweckt, und entzündet hat! Wohl möchtet ihr das Haus in Schwarz hüllen, denn ein Donnerschlag aus heiterem Himmel hat es betroffen; ein Sturm hat es an seine vier Ecken geschlagen, וַיְהִי אָמוֹת חַסְפִּים פֶּקַד הַקּוֹרָא vor der Stimme des gewaltig rufenden dem kein Nein entgegen gesetzt werden kann, wie viele Herzen auch bei dem Verluste getroffen werden mögen, וַיְהִי יָמֵלָא und über das Haus senkte sich eine finstere Wolke, die den Ausblick auf die Zukunft verdüstert. Wie kann man sich Ahawath Chesed ohne ihren Dr. Huebsch denken! Und wie hier, so in jeder Anstalt, die der Wohlthätigkeit geweiht ist, ja in jedem jüdischen Hause in diesem Lande fühlte man die Erschütterung. Das Geschöß des Todes, des gewaltigen Jägers vor dem Herrn, hat eine Bresche geschossen, die lange klaffen wird.

Wer wird in den Bruch sich stellen dürfen ? **מֵי יִעַמֶּד בְּפַרְעָם?** In allen Gotteshäusern, in allen Schulen, ist dieselbe Klage um den Heimgang dieses Mannes zu hören. Doch ernüht die Größe des Verlustes, nächst den Seinen, Niemand sicherer als wir, die wir nun seit Jahren mit ihm in inniger Gemeinschaft gewirkt und gestrebt haben. Wehe ist uns um Dich, unser Bruder! Dein Schild, der uns geschützt, Dein Schwert, das für uns und mit uns gekämpft, Dein weiser Rath, der uns auf unsren Wegen geleuchtet, sie sind von uns gewichen!

Doch gebieten wir den Thränen, wir haben eine heilige Pflicht zu erfüllen, ehe wir den Todten zu seiner Ruhestätte geleiten. Wir haben zu reden von seinem Werthe und seinem Wirken und den Namen Gottes zu heiligen, der da gegeben und genommen. Zu dem Heimgegangen vereinigten sich in glücklicher Mischung fast alle Gaben die einen Mann zum Volksführer befähigen und als Volksfreund auszeichnen. Zunächst besaß er ein reiches, vielseitiges Wissen. In gelehrten Kreisen geboren, bemeisterte er frühzeitig das ganze Gebiet der jüdischen Literatur, verharrte jedoch nicht darin, sondern schritt hinaus in andere Gebiete, bis er sich auf die Höhe der Zeit geschwungen hatte, und stand eigentlich niemals still. Lernen war ihm so gut heilige Pflicht, als Lehren, und eben darum vermochte er das letztere mit so großem Erfolge zu vollbringen. Inmitten seiner vielfachen amtlichen Thätigkeit fand er immer Zeit sich geistig zu bereichern, und oft gestand er mir, daß die stille Stunde in der Studirstube zu seinen glücklichsten gehörte. Drüben im Heimathslande, wo wissenschaftliches Streben die Stütze und Anerkennung findet, die ihm beide hier noch fehlen, erwarb er sich rasch einen klangvollen Namen, so daß Gelehrte von der Größe Geigers und Rappaports ihn nur sehr ungern aus ihrer Mitte scheiden sahen. Daher aber kam's, daß die so geleitet sein wollten, sich ihm vertrauensvoll hingaben. Sie wußten daß er ein fester Stab sei. Daher auch seine Vorsicht in Neuerungen. Die Flachheit vermeint, in künigen Sprüngen einen Beweis von Kraft zu liefern; die wissenschaftlich gereifte Stärke aber bewährt sich nur im langsamem, sicherem Vorwärtsschreiten, im anhaltenden dauernden Streben nach einem bewußten Ziele. Dr. Huebsch war ein Mann des Fortschrittes, nicht des Vorteilens in das Ungewisse; sein Einreihen was **קְנִים וּסְתִירָה** des in Kenntniß des Alten gereiften

Baumeisters, und glaubt es nur, wenn auch seine Predigten Euch nicht in die tiefen Schachten der Wissenschaft hinabführten, so waren sie doch da unten gewachsen. Mit Fleiß und Mühe durchsuchte er das Bergwerk, Euch zeigte er nur das edle Metall, das er zu Tage gefördert. Doch hätte sein Anblick Euch nimmer erfreut, als es der Fall war, hätte er seine Funde nicht erst im Schmelzofen seines warmen Herzens verarbeitet und in seelengewinnender Form vor Augen gestellt. Das war seine zweite Begabung. Ein wohlthuend Feuer glühte in seiner Brust. Trug ihn sein Wissen und Denken oft über Euren Gesichtskreis hinaus, so zog seine Innigkeit und Liebe zu Euch ihn bald wieder an eure Seite, ja, stellte ihn an Eure Stelle. Eure Freuden und Eure Leiden, Euer Kämpfen und Euer Ringen, Euer Sorgen und Euer Mühen, sie fanden einen Wiederhall in ihm; Er verstand Euch ganz und gar, und daher hatten seine Worte einen so eigenthümlichen Reiz und zuthunlichen Schmelz. Ihr fühltet, der Mann sprach nicht von oben herab, sondern von innen heraus, sagte Euch nur, was Ihr doch am Ende selbst hättest einsehen können; kurz, wie ein Bruder, nur wie einer, der weiser, besser und erfahrener war. Das war's auch was ihn, außer seinem hellsprudelnden Witze, zum willkommenen Theilnehmer an Euren Freuden, zum ersehnten Tröster in Leidenstunden machte. Wie viele könnten nur in dieser Versammlung auftreten und zeugen, was er ihnen in schweren Zeiten gewesen, wie er sie getrostet, aufgerichtet wie er ihnen über die schlimmsten Tage hinweggeholfen, die Armen gar, denen er mit der That sowohl als mit seinem Rath beigestanden.

Doch wären beide Gaben, so werthvoll sie auch sind, nicht von so segensreichen Wirkungen gewesen, hätte sein praktischer Sinn sie nicht geleitet und auf die rechte Ziele gelenkt. Schnell erkannte er den Kernpunkt einer Frage, erfasste ihn und hielt ihn fest im Auge; kein bloßer Schein konnte ihn blenden oder irre führen. Alles nur Äußerliche war ihm gleichgültig, selbst bis zur Vernachlässigung. Da-her seine scharfen einschneidenden Urtheile, die ihm manchmal Feinde, ich glaube das kaum, aber doch ernste Widersacherschaft eintrug. Er liebte es, bloßes Schungepränge in seiner Hohlheit bloß zu stellen. Und, dennoch, wiederum war Niemand mehr bereit, nach durchfochtenem Kampfe Frieden zu verkündigen; Versöhnung zu üben und zu predigen. Das nahende Alter schien ihn noch milder zu stimmen;

alles Herbe und Bittere wegzutilgen und ihn zum Vermittler aller Gegensätze in besonderer Weise zu befähigen. Einigkeit, Frieden, Arbeit, das waren seine Lösungsworte in den letzten Jahren. Wer weiß das besser als Ihr, Glieder dieser großen, ehrenwerthen Gemeinde? Wie sah es bei Euch aus, als Dr. Huebsch vor 18 Jahren zu Euch kam? Wie steht Ihr heute da! Ihr habt alle Euer redlich Theil gethan und Eure Lasten getragen. Doch spreche ich sicherlich nur aus Eurem eigenen Herzen, wenn ich sage, die Hauptarbeit wurde von ihm gethan; in ihm fandet Ihr einen festen Halt; er begeisterte Euch. Schwere Jahre kamen über Euch, und fast wäret Ihr unter ihrer Last zusammengebrochen; doch Euer Berather wankte nicht in seiner Treue; ihm sank der Muth nicht, und an ihm habt Ihr den Eurigen stets neu erfrischt.

Seine höchste Begabung aber war unstreitig die des herzgewinnenden Redners. Da sahet, da fühltet Ihr den ganzen Mann; da hörtet Ihr den Klang seiner Seele, der so wohlthuend an Euer Ohr drang. „Ihm waren alle Herzen unterthan.“ Mit großer Meisterschaft beherrschte er alle Saiten der Menschenseele; bald schlug er die tiefsten Töne an und füllte Eure Augen mit Thränen; bald erging er sich in leichten, fast tändelnden Melodien, und zwang Euch ein freundlich Lächeln und Züncken ab; bald glühte in seiner Rede das Feuer alt-hebräischer Begeisterung und zuckten auf die Blize des Sinai; bald leuchtete daraus das mildere Licht moderner Ideen; bald sprach aus ihm der alte, unbeugsame, stolze, energische Jude, bald wiederum der freiheitsliebende, schonende nachsichtige und friedfertige amerikanische Bürger, überall aber war Leben, Geist, Scharffinn und tiefes Gemüth zu verspüren. Selbst die verwickelten Gänge der alten rabbinischen Schriftdeutung verschmähte er nicht und wie meisterhaft verstand er sie zu gebrauchen, immer aber führte er den Hörer wieder hinauf und hinaus in's frische, thätige Leben, auf die Höhe der Zeit, zu den gebietenden Pflichten des Augenblicks. Hoch über allem schwiebte der Gottesgedanke, der Gottesglaube, die Gottesliebe und die daran entzündete Menschenliebe.

Nun seid Ihr verwaist—ja, das ist das wahrhaft bezeichnende Wort; denn Ihr habt Euren geistigen Vater verloren und so plötzlich, in der Vollkraft seines Lebens und Wirkens, auf der Höhe seines wohlverdienten Ruhmes. Ihr steht bestürzt vor der gebrochenen Hülle. Rathlos seht Ihr Euch einander an. Kann es

denn wahr sein, daß wir nun ohne unsren Dr. Huebsch werden leben müssen? Was soll aus uns werden, wir waren so verwachsen mit ihm?

Wenn Ihr auch auf die Hülfe der Schwesterngemeinden und ihrer Geistlichen stets werdet rechnen können, so kann das Eure gerechte Sorge um die Zukunft nicht mildern. Aber was kann's? Nun, der Gedanke an den, der Euch nächst Gott, stets aus Euren Schwierigkeiten geholfen; derselbe um den Ihr trauert. Vom großen und frommen Lehrer des Alterthum's wird uns überliefert, daß er einst vom Felde nach der Stadt zurückkehrend, lautes Wehe-rufen aus derselben ertönen hörte. Da sagte er, sich beruhigend: Das kann nicht aus meinem Hause kommen, denn die Meinen haben gelernt, jederlei Ungemach, sei es auch noch so unerwartet, mit ruhiger Ergebung in den göttlichen Willen zu ertragen; sie werden niemals in solch verzweiflungsvolles Jammern ausbrechen. Denken wir uns nun, unser geliebter und verehrter Lehrer und Freund sei eben nur auf eine Weile voraus gegangen, um die wohl-verdiente Ruhe zu suchen, wiegen wir uns in den schönen Traum, er komme wieder zu uns—o, wie freudig würde ich dann an dieser Stelle stehen!—Nun höre er daß eine Gemeinde in dieser Stadt in lauten Klagen über ihr Unglück sich ergehe und zitternd in die Zukunft blicke, würde er dann nicht auch ausrufen: "Das kann meine Gemeinde nicht sein. Der habe ich ja zu lange in Wort und That den Weg des Lebens gezeigt, als daß sie je muthlos werden und an sich selbst verzweifeln könnte."

Zurückkehren im Fleische wird er nun nicht; so lasset ihn im Geiste niemals von Euch scheiden. Von seinen Lippen werdet Ihr das ermuthigende Wort nimmer mehr hören; so lasset es denn in Euren Herzen wiederhallen. Ihr habet alle Mittel erschöpft, sinnet auf neue, um den geliebten Lehrer zu ehren; hier steht das Monument, das er sich gesetzt. Suchet es in seinem Glanze und seiner gesegneten Wirksamkeit zu erhalten; lasset den Geist der Kraft, des Friedens, der Liebe und des erleuchteten Fortschrittes niemals aus ihm weichen und Eure Zukunft ist geborgen. Ein Feld der gesegneten Thätigkeit habe ich noch nicht berührt: die Religionsschule; er hat sie zu einer der besten und wohl auch zur besuchtesten in der Stadt erhoben. Ein ächter Kinderfreund, und voll Verständniß für die hohe Bedeutung der Schule in unseren Tagen, gab er sich

hin der Pflege derselben mit dem vollsten Eifer. Die Kinder fühlten, daß sie sein Herz besaßen, und gaben ihm dafür gern das ihrige. Mögen sie denn nun herankommen und ihren Ehrenzoll auf den Sarg des geliebten Lehrers legen.

As Dr. Gottheil concluded, the Sunday school children, numbering three hundred escorted by their teachers passed down the aisle and placing a standard of flowers upon the coffin, filed out of the building upon either side. The scene was a very affecting one and very few of the large audience could restrain a tear as the children sadly walked by. A deputation of the Free School children, headed by their teachers also deposited a wreath of flowers and passed by, followed by children of the Hebrew Sheltering Guardian Society. Floral offerings were also made by teachers and pupils of 63d Street public school and the choral society of the Sabbath school.

A hymn "Sleep thy last sleep" was rendered, and Rev. Henry S. Jacobs spoke as follows:

My heart is stricken with unfeigned and poignant sorrow as I stand here to fulfill a painful and sacred duty. It is a sorrow, whose depth cannot be sounded by the short plummet of rhetorical utterances. All these sad surroundings—"the trappings and the suits of woe"—remind us of the loss we have experienced. We feel almost overwhelmed with the extent of the calamity which has befallen us. The blow has come suddenly and unexpectedly. It is hardly realizable. It seems as tho' but yesterday Adolph Huebsch was amongst us, full of exuberant confidence, full of radiant expectation, full of untiring energy. At this very hour, one short week ago, he was with us, his colleagues of the Ministers' Association, counseling together on measures tending to the general good of our Hebrew community, co-operating in words of benevolence and charity which we were then aiding, and in fostering the cause of religious education amongst the poor and needy of our faith. In those deliberations we had the benefit of his ripe judgment and practical experience. He was as earnest and vigorous in the expression of

his opinions as ever, giving no token that the end of a useful life was so near. To him the call came as to the great law-giver, with his feet reaching almost the land of promise, standing on the Pisgah heights of happy hopes, with eyes that could survey their fruition from afar, even if he was not permitted by Divine wisdom to reach the goal of gratified fulfilment. Like Moses, too, he died, *עבד ה* “the servant of God.”

Yes, he has gone from us, from congregation, from friends, from colleagues; and if we grieve, it is in no spirit of a repining unworthy of the teachings of religion; in no spirit of doubt which would be contrary to that resignation which befits us. But even as we submit, we cannot withhold the exclamation of grief which finds utterance in the words: *נפלה עטרה ראשינו* “the crown has fallen from our heads.”

If this be the burthen of our lament, what must the keenness be in the hearts of those who were so near and dear to him: in the family circle disrupted by the loss of the husband and the father, whose tender love showed itself in the circumstances of the happy home-life! But not even the hand of friendship may penetrate the veil of sanctity which guards from public view that immeasurable grief. We affectionately sympathize with it. We share it. It is ours also, as of his kith and kin, for we feel the truth of the Talmudic declaration: *חכם שמתה הכל קרויבו* “when a sage dies, all are his relatives.”

If however life has its cares and vicissitudes, its misfortunes and its sorrows, Religion has its comforts and its solaces. It gives strength to the weak, hope to the despairing, consolation to the bereaved. So let it instruct us on this mournful occasion. Though his place here shall know him no more, the fragrant memory of Adolph Huebsch will long be preserved in many loving hearts. It will survive the grave, and remain as a blessing. The lesson of such a life cannot perish in the dust and be lost forever. Not because of his eminence in learning, not because of his literary reputation, not because of his phenomenal linguistic abilities, but because of THE GOOD MAN,—the man of a tender and

an affectionate disposition, the man of genial nature, possessed of those magnetic qualities which attracted so many hearts to his. Nor this alone. Because also of his work, which he pursued with unremitting zeal and unflagging energies, giving himself no respite from toils which bore heavily on him, and whose probable effects we have to-day to deplore. In that ministerial calling which strains to the fullest tension every faculty of the mind, he never faltered. In its numberless sacrifices on the altar of conscientious duty he was never backwards with his offerings; and we, his fellow-laborers in the field of clerical life, who know what those demands are on heart, mind, body and soul, know also the penalty which often has to be paid.

To the last, his work was foremost in his thoughts, especially that work which he loved and valued most, the work of Education. Here was his proudest and most prized sphere of exertion. He saw, with a clear vision, that the children were the safeguards of Judaism: that according as their intelligent comprehensions of religious obligation was fostered into practice, so would the future safety of the Faith be assured. Education was therefore with him the recognized weapon of combat to gain the victory over that meretricious and degenerate philosophy which would undermine all religious convictions, obliterate every sentiment of reverence for the past, and leave us only a cold and barren future, impotent to sustain us in life's conflicts, or to comfort us in our defeats and vicissitudes. He, this man of science, laughed to scorn the sophistries which, under the pretentious guise of science, aimed at the destruction of Judaism.

In true learning, he perceived, lay the antidotes to counteract the poison of this materialism which captivates the inexperienced by the false glitter of a false philosophy; and so Education became his watchword. Those children who but a few minutes ago trooped in tearfully through these aisles, bringing these floral tributes of affection, bear testimony to a success that will stand the test of Time, and remain as his lasting and most honored monument.

And so to-day, no name stands higher in the ranks of teachers of our faith and in public estimation than his. He was grand in life. He is grander in death, as memory hallowed and softened by sorrow brings him palpably before our mental gaze, giving a peculiar significance to the saying of our sages: "The righteous are greater in death than even in their life-time."

Go then, colleague, friend, brother! unto thy place of rest in peace; to that beatific rest, "under the shadow of the Divine wings of mercy." Thou has but preceded us to the blessed goal of the hereafter—how long, how short the interval, who knoweth? Go to thy well-earned recompense in the realms of immortality:

"There never bask in uncreated rays,
No more to sigh or shed the bitter tear,
Together hymning the Creator's praise,
In such society yet still more dear,
While circling Time moves round in an eternal sphere."

Rev. Mr. Guinsburg then read "Yosheb beseser," and the pall bearers raised the coffin from the bier and conveyed it to the hearse, followed by the ministers present. The funeral cortege was over half a mile in length. The remains were interred in Linden Hill Cemetery.

AT THE CEMETERY.

When the cortege reached the cemetery it was received by a large concourse who had awaited it there and greeted the hearse with renewed sobs and tears. When the numerous carriages had discharged their loads, the Rev. Dr. B. Szold of Baltimore, a life-long friend of the deceased, made an address in German. Emotion choked his fluent utterance as he drew the picture of the genial man in his home the speaker knew so well, and as he described the joy with which he always looked forward to a visit to the Huebsch domicile, contrasting so strongly with the journey just made. He described the many-sided usefulness of the pastor, under the guise of a ship's helmsman, steering his constituents,

collectively and individually, through the seas of life's sorrows and trials; when the helmsman is removed, there is indeed anxiety for the welfare of the ship. In the same affectionate and honoring strain the speaker continued with the eloquence of sincerity, moving not only women but strong men to convulsive sobs as he pictured the woe and the calamity of the loss. To the beloved wife and children, he bade his hearers, bring comfort and sympathy, to remind them that not they alone mourned a dear partner, a revered father, but that the flock, mourned with them, for with them they were orphaned and bereaved. Dr. Szold's effort was one of the most moving features of a highly emotional day.

After Dr. Szold, Dr. Maisner of this city, who had obtained permission of the president of the congregation, made a few remarks, likewise in German, on the general noble character of the deceased, based his utterance on copious quotation from the Song of Songs. The master of the Free Sons lodge read the ritual of that order, whereupon Rev. Mr. Guinsburg had the saddest duty of all to perform, so he evidently felt it to be, to pronounce the very last words, in the holy tongue, over the body of his revered colleague, before it was lowered into the earth. First the sons of the departed and closest relatives, next his colleagues of the Ministers' Association, then his other friends and intimates, performed the sad rite of sepulture by throwing earth reverently on the coffin of the honored dead.

The shades of evening had already begun to gather when the ceremonies were concluded. The following were the pall-bearers:

Messrs. Solomon Simm, Bernhard Hamburger, Moritz Kohner, David Greenfield, Solomon Bondy, Joseph Stern, Charles Schwartz, Isaac Hartman, David Dinkelspiel, Abraham Simm, Rudolph Weiman and Marcus Kohner. The funeral arrangements were complete in every respect.

The services were attended by the directors of the Hebrew Free School, of Mount Sinai Hospital, of the Hebrew Orphan Asylum, Montefiore Home, Home for the Aged and

Infirm, Sheltering Arms, Society of Ladies of Virtue, and the United Hebrew Charity, and by the members of the Ahawath Chesed Association, Mount Neboh Lodge and the Standard Lodge.

The Memorial Service.

November 2, 1884.

THE gloomy weather did not prevent thousands from showing their respect for the lamented pastor of Ahawath Chesed by attending the Memorial Service in his honor; nor could the unseasonably early hour of 2 P. M. diminish the attendance. It made it late, and consequently the proceedings did not commence till 2:30. At that time the sombre-draped building was very full; delegations from each of the important congregations of the city, in many cases consisting of the President and entire Board of Trustees, and even Philadelphia congregations, in spite of the distance, testifying to their esteem by the presence of an honored delegate or two. The various charitable institutions were there represented, to evidence their sense of the loss of a faithful co-worker. The mourning-hangings were the same as on the occasion of the funeral, but on the sad spot where the casket had rested was now an excellent crayon of the deceased pastor, which seemed yet once again to bend direct glances from the desk upon his accustomed auditors.

After the choir had sang the moving music of the dirge, "Herr, was ist der Mensch?" Rev. Dr. Kohler delivered an eloquent address in German on the text Zachariah xi., 2: "Wail, fir-tree, for fallen is the cedar!" in which he at length and with evident sincerity, deplored the loss of so much learning and eloquence, now lost forever to American Israel. His panegyric, though laying especial stress on the description of the deceased pastor's learning and wisdom, pointed out the great qualities of heart which so endowed him to his flock, and which made him emphatically a man of the people, living among them and for them. Dr. Kohler's words were listened to with marked interest, and the half hour he occupied went by very quickly.

After a hymn by the children of the school, Rev. Dr. de Sola Mendes gave the English oration, and fast-falling tears attested that his words had found echo in the hearts of those present. Another hymn followed, whereupon the Rev. Dr. Jastrow, of Philadelphia, delivered the following sermon:

Eine Gemeinde in Trauer, eine Religionsgenossenschaft, die ihr Haupt in den Schleier des Wittwenthums hüllt, ist kein niedergeugender und verzweiflungsvoller Anblick, sondern ein erhebender und trostreicher: — erhebend und trostreich für Diejenigen, denen der Tod das theuerste Besitzthum hat entrissen; erhebend und trostreich für Diejenigen, welche um die schwer Betroffenen sich schaaren nicht bloß als mitfühlende und von Beileid ergriffene Freunde, sondern als Mittrauernde, Mitbetroffene.

Wer das Schluchzen gehört, das aus tiefgepreßter Brust empor sich rang, als die sterbliche Hülle des geliebten Volkslehrers in diese trauerverkündenden Räume gebracht wurde, wer die Thränen gesehen, welche, der Öffentlichkeit trotzend, aus den Augen hervor sich drängten und über die gesurchten Wangen derer herabrollten, denen man es ansah daß sie das Leben längst gegen krankhafte Empfindsamkeit gestählt hat; wer die gedrängten Massen gesehen, die in diesem Gotteshause und außerhalb mit verhaltemem Atem standen, als wollten sie die Bedeutung des Trauermoments tief einsaugen, den Kelch, der ihnen geboten war, bis zur Neige leeren; wer vor zwanzig Tagen die freiwilligen, oder besser die unfreiwilligen, Kundgebungen tiefer Ergriffenheit wahrgenommen, welche, aus Tausenden von Herzen hervorgehend, einem einzigen Manne, einem einzigen Gedanken, einem einzigen Wehe galten, der hat es empfunden, wie aus der Tiefe der Trauer der Trost emporwächst, wie die Thräne ein Saatforn ist, aus welchem lautere Seelenfreuden sich entfalten, wie der Tod machtlos ist dem Leben gegenüber.

Ein Lehrer in Israel sprach einst den wunderlichen Satz aus: „יעקב אבינו לא מת“ „Unser Erzvater Jacob ist niemals gestorben,“ und da seine Schüler zu ihm sagten:

וכי בכדי ספדו סופריא וחנטו חנטיא קברוי קוּבְרִיא

„So wären demnach alle jene großartigen Kundgebungen der Verehrung von welchen die Schrift berichtet, alle Klagen und Leichen-

feierlichkeiten von der Einbalsamirung bis zur endlichen Bestattung in der Muttererde eitel Schein gewesen.“ Da antwortet er ihnen: מִקְרָא אֲנֵי דָרֹשׁ lautet:

אֶל תִּירָא עָבָדִי יַעֲקֹב וְאֶל הַחַת יִשְׂרָאֵל, כִּי הַנִּי מֹשִׁיעַ מִרְחָק
וְאַתְּ וּרְשָׁךְ מִאָרָץ שְׁבִיכָּם.

,Fürchte dich nicht, mein Knecht Jakob, und verzage nicht o Israel; denn siehe, ich erlöse dich aus der Ferne und deinen Samen aus dem Lande seiner Gefangenschaft;‘

מִקְשׁ הָוָא לְוָרָע : מַה וּרְשָׁךְ בְּחַיִם, אֲפִי הָוָא בְּחַיִם .

Hier sind Jakob selbst und sein Same in gleicher Eigenschaft neben einander gestellt; wie sein Same am Leben ist, so ist auch Jakob selbst am Leben.“—Ein weises Wort hat dieser Lehrer hier niedergelegt. Wessen Samen und Saaten am Leben sind, ist selbst nicht todt; er ist uns nur entrückt.

Was haben wir an Dr. Adolf Huetzsch besessen? Oder richtiger gefragt: Was besitzen wir an ihm?

Vor Allem den Gelehrten, den Forscher, einen Mann, der die Gelehrsamkeit liebte um ihrer selbstwillen. Wenn er von den Mühevollungen seiner anstrengenden Berufstätigkeiten ausruhen wollte, zog er sich in die Kammer der Forschung zurück, und die Stunden, die er dort in Einsamkeit zubrachte, waren ihm die liebsten in diesem Erdenleben. Er, der in der Gefälligkeit und dem freudigen Verkehr mit den Lebenden, wie selten Einer, heimisch war, hatte noch ein theueres Heim, sein trautes Beisammensein mit denen, die vor Jahrhunderten und Jahrtausenden unter den Lebenden wallten und wirkten, dachten und dichteten — das war des heiteren, witzstrahlenden Mannes zweites Heim, sein eigenes Heilighum!

Nicht zu unterschätzen ist die Bedeutung und der Einfluß eines Volkslehrers, der neben seiner Vertrautheit mit den Studien, deren er für seinen Beruf nicht entbehren kann, zu gleicher Zeit ein Gelehrter ist, an dessen Forschungen keiner mehr als er selbst und allenfalls einige Eingeweihte sich erlassen. Sein bloßes Vorhandensein, sein Leben in der Gesamtheit giebt den Nahen und den Fernen die von ihm wissen, von ihm hören, ihnen selber und ihm selber unbewußt, eine ideale Lebensrichtung; er hilft das Leben veredeln und verschönern, und lange noch, nachdem er dahin gegangen, trägt der

Ort, an dem er gewirkt, den Stempel seines Geistes. Seht Euch die alten Gemeinden des europäischen Festlandes an, wie jede von ihnen in ihrer Eigenthümlichkeit ein Denkmal ist, auf welchem der Name oder die Namen derer eingegraben sind, welche die Nachwelt mit Verehrung nennt.

Wer den geistigen Fortschritt unseres jungen Landes hier beobachtet, kann leicht die Fußtapfen derer erkennen, welche die idealen Güter des Lebens hochschätzten lehrten durch ihr eigenes Leben. Wer insbesondere die Entwicklung unserer Glaubensgenossen in diesem Lande ihrer Freiheit innerhalb der letzten Jahrzehnte genau verfolgt hat, hat es mit eigenen Augen gesehen, wie jenem Idealismus, der die ganze Energie des Menschengeistes dem Erwerbe zuzuwenden beflissen ist, und allenfalls noch der materiellen Wohlthätigkeit eine Minute seiner theuren Zeit zu opfern sich entschließt, allmählich der alte jüdische Idealismus sich zugesellt und, wie es von jeher in Israel war, mit seinem praktischen Bruder in versöhnlicher Eintracht lebt und wirkt. Wer uns beobachtet, kann wahrnehmen, wie Israel's Söhne und Töchter immer mehr und mehr es lernen, den Idealen der Bildung und Gesittung vor den materiellen Erwerbnissen und sinnlichen Genüssen den Vorzug zu geben; wie unsere Jugend mehr und mehr den Beruf in sich fühlt, in die Arbeiten der Kultur und des reinen Wissens einzutreten, auf dem friedlichen Schlachtfelde des Geistes mitzukämpfen, an den Eroberungen des Geistes einen Beuteantheil zu beanspruchen.

Was bislang an dem amerikanischen Israeliten, wenn er die Stätten seiner früheren Knechtschaft wieder betrat, am meisten und nicht am angenehmsten auffiel, war eine zur Schau getragene, oder nur schlecht verhehlte Verehrung des irdischen Besitzes, der Glaube an die Allmacht und Alleinmacht des Goldes.

Wie ist so Vieles so ganz anders geworden in so kurzer Zeit? In den Lehrsälen der Wissenschaft sehen wir unsere Jugend, und nicht immer bloß die der Sorgen des Lebens enthobene; auf den Bänken des Gesetzes sehen wir unsere Männer und nicht bloß die auf weichen Teppichen großgewachsenen; in den Sprechsälen des Gedankens sind jüdische Namen nicht länger eine seltene Ausnahme, und doch tritt keiner dort des irdischen Glanzes wegen ein. Ja, nennt man die besten Namen im Lande, so werden auch die unseren genannt. Das hat der stille ungesuchte Einfluß solcher Männer

wie unser Freund einer war, bewirkt, und dieser Einfluß dauert fort. Seht die Jugend an, die sich freiwillig um ihn geschaart; der Geist, der sie belebt, ist der Geist des Idealismus, des frohen, lebenskräftigen, wie er in Dr. Huebsch selbst erschien. Die Samen, die er ausgestreut, werden weiter gedeihen, um Israel eine geachtete Stellung in unserem Lande zu erwerben. Bald wird man, wenn man von uns spricht, nicht bloß unsere geschäftige Rührigkeit, unsere Mäßigkeit, unsern Familiensinn, unsern friedlichen Gehorsam und allenfalls unsere Wohlthätigkeit mit Recht rühmen, sondern auch unsere Beiträge zur Veredlung des Lebens in Kunst und Dichtung, zur Erweiterung des Menschengeistes in Erkenntniß und Gesittung mit Freuden rühmen, und die Zahl derer unter uns, welche die brodlose Gelehrsamkeit und die gewinntlose Forschung in Hochmuth verspotten, wird wieder das Volk des Buches werden, und wenn die Geschichte nach den Saemännern forschen wird, welche solche Saaten im Lande des Realismus ausgestreut, wird sie Dr. A. Huebsch als einen der schwerstbeladenen finden.

Selten ist der zurückgezogene Gelehrte zugleich ein gottbegnadeter Volksredner; der stille Gedanke wird oft scheu, wenn er von seinem Lampenlichte an den offenen Tag hinausgeführt werden soll. Aber wenn, wie in dem Manne, zu dessen Ehre wir hier versammelt sind, Gelehrsamkeit und Rednergabe sich paaren, dann trägt jedes Wort das Gepräge des Denkers.

Ein Denker war Dr. Huebsch; nicht jener ungenießbare Philosoph mit einem fertigen, voreilig abgeschlossenen Schulsysteme, dem die Welt sich fügen muß und müßte sie dabei Verrenkungen und Verzerrungen erleiden, welche sie bis zur Unfeintlichkeit entstellen; nicht jener Theoretiker, der um das Leben und die Lebensäußerungen um ihn her unbekümmert, zu dem reinen Geiste zu sprechen vorgiebt den er nirgends findet.

Er war einer jener gottbegabten Denker, welche in dem Realen den waltenden Geist sehen, erkennen und zu erkennen geben, welche den Bienen gleich, aus den lebenden Blumen den Honig saugen und der Welt zum Genusse darbieten. Der echte Denker ist der rechte Redner. Er kennt den Menschen wie er ist, er kennt den Menschen seiner Zeit und spricht zu ihm. Er lauscht Deiner Seele ihre Geheimnisse ab und giebt sie Dir kund, und Du bist überrascht, erfreut, beschämt, ermutigt, gebessert. Das ist das Geheimniß seines Er-

folges, des Zaubers, den er ausübt, der Volksbeliebtheit, deren er sich erfreut und die ihm zu stets neuen Erfolgen verhilft.

Kind und Greis, Weib und Jungfrau, Gelehrte und Ungebildete, konnten Dr. Huebsch verstehen. Kein Wunder, er lehrte Jeden sich selbst verstehen.

Ein solcher Saemann kann seine Saaten in jeden Boden zum Gedeihen bringen, und wenn er unfruchtbar ist, ihn befruchten. Ein solcher Geist ist selbst ein Baum, der in jeder Erde Wurzel fassen kann, in jedem Klima grünen und blühen und Früchte tragen kann.

Als an diesen Abraham der Gottesruf erging:

לְךָ מִארְצֶךָ וּמִתּוֹלֶךָ וּמִבֵּית אֲבִיךָ וּבְיוֹם יְקוּרָא בְּשָׁמָךְ

„Ziehe aus deinem Lande, deiner Heimath, deinem Vaterhause, in das Land das ich dir anweise,“ da konnte er ohne Zagen diesem Ruf gehorchen; er fühlte in sich die Fähigkeit den Gottesaltar auf fremder Erde und aus fremder Erde zu errichten, und den Namen des Gottes Abrahams im fernen Lande zu verkünden, wie er es daheim gethan, und was Abraham als Segen und als Aufgabe zugleich aufgetragen wurde, zu erfüllen: „Werde zum Segen.“

Und so ist er zum Segen geworden. Ja, mehr als im alten Heimathslande kamen seine glänzenden Aulagen hier zur Entwicklung und Anwendung. Dort giebt es fertige Institutionen an die sich der Staub des Alters unlöslich angesetzt, örtliche Gebräuche, welche das Gepräge von Satzungen angenommen, Sitten und Gewohnheiten zu fest gewoben auf dem Webstuhl der Zeit, um leicht durchschnitten werden zu können.

Bei aller Hochachtung vor dem Geiste, der einst in ihnen gewaltet, erkennt der thatenlustige Volksführer in ihnen oft Hindernisse, die hinwegzuräumen er der schaffenden Zeit überlassen muß, wenn er nicht ein gewaltsames Zerstörungswerk unternehmen und mit dem Bestehenden in Unfrieden und Streit sich versetzen, und auch das Bestehenswerthe gefährden will. Dort in der alten Heimath wäre Niederreissen der Beginn jedes Aufbaues, und zum Niederreissen war Dr. Adolf Huebsch am wenigsten angelegt. Aufbauen war sein Beruf, und ein Baumeister zeigte er sich in diesem Lande: אל תַּקְרָא בְּנֵיךְ, אֲלֹא בְּוֹנִיךְ „Renne deine Gelehrten,

welche Heil verbreiten sollen, nicht bloß Israel's Kinder, sondern Israel's Erbauer.“

Im dogmatischen Streite seine Kraft zu erschöpfen verschmähte er; in Israel's Lehre das menschliche, das versittlichende, das verfeinernde und veredelnde Kultur Element zu erkennen und zur Erkenntniß zu bringen, das, fühlte er, war das ihm angewiesene Gebiet. Veredelnd soll das religiöse Leben wirken, Humanität soll auf dem Boden der Religion sich aufbauen, der Gottesglaube soll der Fels sein, auf welchem die Menschenliebe unerschütterlich ruhet — das waren die Gedanken, denen er tausendfach verschiedenen und doch denselben Ausdruck gab. Obwohl ein geschickter Kämpfe, war er dem Streite um Meinungen persönlich abhold. Er hatte zu viel Vertrauen in die Macht der Wahrheit und des klaren Verstandes, um abenteuerlichen sophistisch zugespitzten Theorien, welche mit dem Schein der Gelehrsamkeit aufzutreten, seine starke Kraft entgegenzustellen.

Nur als neulich diese Theorien an Israel's Lebenskern sich wagten, da schwang er seine Lanze der klaren Beweisführung mit der geschrägtesten Spitze des Witzes so wuchtig wie ein kampfesgeübter Streiter. Mit geschlossenem Bizeps kämpfte er, ich weiß es nicht warum, aber an dem Streiche erkannte man den Kämpfer, der ihn führte. Israel's Familienleben war ihm ein Heilighum, das er keinem anzutasten gestattete.

Aber in der Seele war ihm der Streit zuwider. Werke des Friedens zu fördern, das war seine Freude, und in dieser Freudigkeit war er unermüdlich; diese Freudigkeit wußte er Andern mitzuteilen; diese Willigkeit ersetzte ihm immer frisch die angestrengte Kraft.

Wohl durften wir von dieser Kraft hoffen, daß sie noch lange unter uns wirken werde. Nach kurzfichtigem menschlichen Urtheil ist er uns zu früh entrissen worden. Wir besitzen solcher Kräfte in unserem Lande nicht so viele, um eine leicht und ungefühlt entbehren zu können. Aber Gott hat es Anders gewollt; Er weiß was Er gethan.

Der fleißige Saemann ist heimgerufen worden, und hat den Wurf der Aussaat, den er in seinem Schoße getragen, abgelegt. Wer wird ihn aufnehmen um weiter zu streuen zur Freude derer, welche die Garben sammeln? Vor dieser Frage stehen wir rathlos.

Wir aber wollen uns an das Wort unseres Weisen halten:
הַיְעָקֹב אֲבִינוּ לֹא מֵה

טַה וְרָעָם בְּחִיּוֹת אֲפָר בְּחִיּוֹת

Wessen Geistessamen am Leben bleiben, der gehört selbst dem Leben und den Lebenden an. „Wer den Besten seiner Zeit genug gethan, der hat gelebt für alle Zeiten.“

Sein Andenken sei gesegnet! Gottes Name sei gepriesen in Freud' und Leid, jetzt und immerdar, Amen!

After more excellent singing, Mr. Otto Horwitz of Mt. Neboh Lodge, made a tributary address in behalf of the Free Masons, and spoke in humble recognition of the freshened insight and interest which Dr. Huebsch's co-operation had given his brethren in the Order as to their own Masonic principles. He spoke of the numerous couples who, like himself, owed the initial blessing on their career in married life to the lips of the deceased pastor and felt that blessing, as he did, to be one of the most prized possessions of their life's memory.

To him followed Mr. Henry Duschnes, of the Ahawath Chesed Association of the young people of the congregation who delivered the following address:

There stand in many European cities, in the public gardens and squares, fountains of marble and of bronze, which the cunning hand of art has fashioned into the forms of heroic men. There they stand unmoved, while from their carved lips and hands the glowing waters roll on and on forever, they unable to check, much less to stop their constant flow. Thus it is that time runs through the hands of men, and only when the recurrence of an anniversary of some important event or the recollection of a great sorrow ripples the surface of the stream do we take heed of the years, the months and the days.

When we are born, thus runs on old legend, aimed at us from the sea of eternity, the arrow of death leaves its bow. So long as it flies, we live; when it reaches us, we must die. Like a thunderbolt from a cloudless sky, this arrow of death has fallen in our midst, and struck down in the acme of his

usefulness our beloved pastor, the Rev. Dr. Huebsch, who for the past eighteen years has been the guiding star of this congregation. The late Rev. Dr. Huebsch was an exemplification of the extent to which a superior mind can influence the formation of life's character. Endowed by nature with talents far above the average with a mind capable of

“The full expression of the mighty thought

“The strong triumphant argument,”

with oratorical powers resistless as the floods of Niagara—it were not alone these qualities that made him so dear to the young people of his congregation. They may be sufficient to found the reputation of a great preacher, but more is required to gain the esteem and love of young hearts. If we ask ourselves, why is it that his death has caused such widespread sorrow, there can be only one answer, and that, because while possessing superior talents, he was also extremely kind and courteous, never wounding the feelings of any person he came in contact with, always ready to help and advise us in the affairs of our association with his bright wit and genial disposition carrying sunshine with him wherever he went, slow in making promises but faithful in keeping them, always looking at the brighter side of life, full of lofty aspirations and views he was indeed the ideal Jewish minister.

Indeed, the interest for the affairs of the young people of his congregation was one of his most distinguishing traits. He knew every scholar of his Sunday School, every member of his Y. M. A. When the blushing bride stood before him to wed the man of her choice, he had known her since childhood, she had been in his Confirmation class, she had sung in the choir, and the groom had been a member of his Y. M. A.—he had attended his lectures and was now ready for the battle of life. Known by all, beloved by all, the tears of the children are the most precious tribute to his memory. My own recollections of the late Dr. Huebsch extend back to my early youth. On the other side of the great ocean, in the old country when the word America seemed like a dream, have I known him. Like a vision I can recollect accompanying my father to hear his first ser-

mon in the new synagogue in Prague. His presence at my *bar mitzvah*, and the grief manifested at the time of his departure, a few weeks thereafter, are vividly impressed upon my mind.

The winds sweep by the narrow tomb, and all around has the loneliness of desolation. But his spirit is still among us. Is not this magnificent temple a lasting monument of his labors? Is not this empty chair far more eloquent than all eulogies? Is not every Y. M. H. A. in the land a testimonial of his farseeing genius and his practical effort to elevate the Jewish faith? Indeed, his memory will remain forever green in our heart of hearts, and when the history of the rise and progress of the Jewish race in America is written, when the names of those are mentioned who stood foremost in the ranks of the champions of progress and humanity, there will be inscribed therein, on one of its brightest pages, in letters of gold, the name of our lamented pastor, the Rev. Dr. Adolph Huebsch.

Dr. A. S. Isaacs, who had been delegated to speak for the Hebrew Free Schools, next addressed the audience briefly, and dwelt with evident pleasure upon the children's services which Dr. Huebsch had adopted for several years, and into which he poured the fervor of his whole soul. Dr. Isaacs closed with an exceedingly apt quotation in verse. An El molee Rach' mim and Kadish brought the interesting services to a close.

Resolutions.

AHAWATH CHESED CONGREGATION.

At a special meeting of the Board of Trustees of the Congregation Ahawath Chesed, the following resolutions were unanimously adopted:

It having been the will of God to remove Dr. Adolph Huebsch, our blessed Rabbi in the prime of his life and at the zenith of his usefulness, and while yet on the threshold of a career that justified the most extravagant expectations

RESOLVED, That although we bow with unfeigned humility to that which appears to us to be a severe decree of an all-wise Providence, we cannot resist giving expression to the intense grief with which our great loss has filled us.

RESOLVED, That we desire thus to make an imperishable record of our ineffable appreciation of his indefatigable zeal and tireless industry in promoting our welfare and of the incalculable services he rendered to us. He was the source of the material and spiritual prosperity of our congregation. For eighteen years he officiated as our minister and as the result of his judicious administration, our congregation was welded into a bond of unity of which every member was proud to form a part. Our Temple, in which we so often listened to his words of wisdom and consolation, is a monument to his memory, constantly reminding us of the love and homage we owe him.

RESOLVED, That Judaism, in which we include all humanity and morality, has been deprived of a most able expounder and of a most fearless and potential exponent.

RESOLVED, That from our constant and close intercourse with him we were enabled to form a correct estimate of his true character, and that we know that in him were concentrated all the elements that are essential to the composition of an ideal man and minister.

RESOLVED, That we condole with his family in their overwhelming bereavement, and assure them that his loss is felt by each of us as a personal affliction.

RESOLVED, That these resolutions be inserted upon the minutes of this congregation, that they be engrossed and a copy thereof be sent to the family of the illustrious deceased.

SOLOMON SIMM, Pres.

BERNHARD HAMBURGER, V. Pres.

CHARLES SCHWARTZ,

JOSEPH STERN,

MORITZ KELLNER,

SOLOMON BONDY,

MARCUS KOHNER,

ISAAC HARTMAN,

DAVID GREENFELD.

LADIES SOCIETY NOSHIM ZADKONIOTH.

In der Generalversammlung des Vereins „Tugendhafte Frauen,” am 19ten Oktober, 1884, wurde Folgendes verhandelt und beschlossen:

In Erwägung, daß es der unerforschlichen Weisung gefiel der irdischen Laufbahn und dem segensreichen Wirken unseres geliebten Predigers, Dr. Adolf Huebsch plötzlich ein Ziel zu setzen,

In Erwägung, daß wir schmerzerfüllt dem Rathschluße Gottes uns fügen und das Unvermeidliche ertragen müssen,

In Erwägung, daß wir selbst des Trostes bedürfen und die trauernden Hinterbliebenen zu trösten unfähig sind, wurde einstimmig

Beschlossen, denselben hiermit unser innigstes Beileid auszudrücken mit der Hinzufügung, der trauernden Witwe, liebende Schwestern und den armen Waisen aufrichtige Freundinnen zu bleiben und ihnen Herz und Hand mit dem Versprechen anzubieten, insofern es im Bereich der Möglichkeit, in jeder Lage des Lebens ihnen Schutz und Schirm angedeihen zu lassen.

Beschlossen, diese Resolutionen zu protokolliiren und eine Copie hiervon den trauernden Hinterbliebenen zu überreichen.

Im Namen des Vereins.

A. Simm,

Anna Stein, Präsident.

M. Kohnner,

Babette Bauer, Vice-Präsident.

Committee.

Annie F. Adler, Sekretär.

Y. M. A. OF THE CONGREGATION AHAWATH CHESED.

In the Vestry Rooms of the Ahawath Chesed Temple a memorial tablet was erected by the Y. M. A. with this inscription:

ERECTED

By the Young Mens Association of the Congregation
Ahawath Chesed, to the memory of its founder,

REV. DR. ADOLPH HUEBSCH.

February 26, 1885.

“He speaks even if dead.”

SINGING SOCIETY.

At a special meeting of the Young Ahawath Chesed Singing Society of New York, held at the Vestry Rooms of the Temple Ahawath Chesed, on November 5, 1884, the following Preambles and Resolutions were adopted:

WHEREAS, the society having learned with deep regret that it has pleased the Divine Providence to remove from this life to one more immortal, the Rev. Dr. Adolph Huebsch, be it therefore

RESOLVED, That in the death of our beloved Rabbi, the Society being a branch of the Sabbath School, has lost an honored Superintendent and a respected member of Judaism.

RESOLVED, That the society tenders its sincere condolence to the grief stricken family of the deceased.

RESOLVED, That the foregoing preambles and resolutions be entered in full upon our minutes and a copy of the same, suitable engrossed be handed over to the family of the deceased.

The Committee on Resolutions:

P. HERZIG, Sect'y. A. L. GOLDWATER, Pres.

F. GUINSBURG, Vice Pres. G. SCHWARTZ, Treas.

E. STERN, E. KELLER.

Further Condolatory Resolutions were sent from:

Emanu-El Congregation; Beth-El Congregation; Congregation Rodof-Scholom, Philadelphia; Congregation Anshe-Emeth, Albany; The Hebrew Union College, Cincinnati; The Ministers Association, New York; Orphan Asylum; Home for Aged and Infirm Hebrews; Mount Sinai Hospital, New York; United Hebrew charities of the city of N. Y.; Kindergarten Nos. 1 and 2 of the H. F. S. A.; Mount Neboh Lodge; District Grand Lodge, No. 1, I. O. F. S. of I; Washington Lodge, No. 70, I. O. F. S. of I; Metropolitan Lodge, No. 60, I. O. F. S. of I; True Craftsman's No. 651, F. and A. M.; Benjamin Lodge No. 15, I. O. F. S. of I.

יקרא דאברהם

Worte der Würdigung.

Gedächtnisrede auf den verewigten Dr. Adolf Huebsch, gehalten
am Sch'mini Azereth 5646 a. M. im Tempel der Ahawath
Chesed Gemeinde von Rev. Dr. Alexander Kohut.

Berehrte Andächtige!

„Am heutigen Sabbath versammelte uns auch das Azerethfest, um die Reihe unserer Feste, die der Tischarmonat uns brachte, würdig abzuschließen. Die Bedeutung dieses Tages und sein Zweck ist von den Alten vielfach gesucht und ermittelt worden. Sie legen den Schwerpunkt in die Thatssache, daß Israel so schon an diesen Tagen in der Hauptstadt des Landes versammelt war, daß sie so gemeinsam und brüderlich in dem reinen Gedanken der Heiligung vor Gott vereint waren, daß ihr himmlischer Vater sie bittet und ihnen aufträgt: Bleibet noch einen Tag so bei mir, denn es erfreut mein Vaterherz euch zu sehen.“

Diese Worte sind gestern ein Jahr geschrieben worden mit der Bestimmung: am Azerethfest vorgetragen zu werden. Die Predigt ward aber nicht gehalten, ja nicht einmal ganz ausgearbeitet. Sie gedieh bloß bis zu folgenden Schlüßäten: **הִי־ה' אֱלֹהֵינוּ עָמָנוּ וְאֶל יְשַׁנֵּנוּ זָבוֹן וְאֶל יְרַבֵּן** „Der ewige Gott sei mit uns, er verlasse, er verwirfe uns nicht. Das ist wieder eine sehr richtige und tiefe Anweisung. Was machen wir aus unseren Hoffnungen, was machen unsere Hoffnungen aus uns.—Ein König sprach einst zu seinem Baumeister: Kannst du mir nicht ein stolzes Schloß in der Lust bauen, dann ist dein Leben verwirkt.“

Als diese Worte mit sicherer, fester Hand, wie das mir vorgelegte Manuscript zeigt, niedergeschrieben waren, da „stieg der Tod wie durch's Fenster“ und entwand dem Schreiber die Feder **וְאַבְרָהָם רַעֲנָן עָמָד לִפְנֵי ר'** „und bereits stand Abraham vor Gott.“ Wer war dieser Abraham, dessen plötzliches Hinscheiden seine Familie, unsere große Gemeinde-Familie, ja die Großstadt New York so tief betrauerte?

Es war Abraham, mit seinem deutschen Namen Adolf Huebsch!

וַיֹּאמֶר אֶבְרָהָם מַעַל פְנֵי מֶת מִלְאָקֶה מוֹת שְׁחִיתָה רָאָה מַלְאָקֶה מוֹת טָהָרִים כְּגַם * „Abraham stand auf von seinem Todten, d. h. er sah den Todesengel drohend sich ihm nähren.“ So war es auch mit unsrem Abraham der Fall. Bei dem zuletzt niedergeschriebenen Satz: „Dann ist dein Leben verwirkt“ näherte sich ihm der Todesengel. Als Israel am Hoshana Rabba den Fest-Ethrog aus den Händen legte, ist Euch, ist dem Hause Israel יְמָה אֶבְרָהָם ** in diesem Abraham ein duftiger Ethrog entrissen, von des Todes unbarmherziger Hand eine herrliche Frucht von dem fast drei Jahrhunderte alten Familienbaum der Jafa h's gepflückt worden. Als Israel aus seinem Festzelte zog rasch Abraham in sein Zelt, in jenes Himmelszelt, an welchem die unsterblichen Geister als Sterne glänzen, um unsere Erdennacht zu erleuchten. *** שְׁנָדָרְמָן לְאֶבְרָהָם לַיְלָה שְׁמַוְתָּה „Der Engel, der Abraham begegnete, hieß Nacht“ und der Tag an welchem die Trauerkunde, unser Abraham weile nicht mehr unter den Lebenden, blitzschnell sich verbreitete, הַיּוֹם הַהוּא יְהִי חַשְׁקָה „der Tag ist zur Nacht uns geworden“ und so lange nur die Ahawath Chesed Gemeinde bestehen wird, bleibt der Tag schwarz angestrichen und wird nie über ihm Licht strahlen. Und so lagert auch heute, am ersten Jahrzeitstag, der Trauer finstere Nacht auf unsren Gemüthern. Zwar hat der Zeit balsamträufelnde Hand den wühlenden Schmerz insofern gelindert, als die wilden Schmerzensausbrüche sich allgemach legten, aber die von der Erinnerung an den großen Lehrer getragene und von der Pietät geweihte Schmerzempfindung hat kaum etwas von der Intensivität verloren. Und dieser Erinnerung soll nun ich, sein Nachfolger im Amt, einen entsprechenden, sowohl des großen Heimgegangenen als auch der ihn betrauernden Gemeinde würdigen Ausdruck verleihen! Die Größe einer solchen Aufgabe, unter deren Wucht selbst die stärksten Schultern sich krümmen müssen, wird fürvahr nicht erleichtert durch die Divergenz meines religiösen Standpunktes. Indessen ermutigt mich das Wort der Alten: סִיגָנוּן אֶחָד עַלְהָ לְבִתָּה נְבִיאִים וְאַין שְׁנֵי נְבִיאִים מִתְהַנְּבָאים בְּסִיגָנוּן אֶחָד **** „Ein Gedanke kommt vielen Propheten ein, aber zwei Propheten können nicht eine und dieselbe Gedankenäußerung haben“, d. h. der von Gott aus-

*Genes. Rabba C. 58. **Levit. Rabba C. 80. ***Synhed. 96,b. ****Synhed. 89,a.

gehende prophetische Geist ist Gemeingut aller Propheten, aber die Wirkung und Kundgebung dieses Geistes manifestirt sich verschiedenartig. Und so kann, so darf selbst eine abweichende religiöse Auffassung nicht hindern, das Verdienst des unvergleichlichen großen Mannes vollauf zu würdigen, wozu der Allgütige uns seinen Segen verleihe!

I.

Meine andächtigen Zuhörer!

הנחותי אbulkim מביין טוביה לעולם *
„Gedächtnisreden über verdienstvolle Männer erzeugen Gutes in der Welt“, denn der Verdienstvollen entrolltes Lebens- und Charakterbild weckt Anerkennung einerseits, Nacheiferung andererseits, so daß die Gedächtnisrede eine *** רחוי ורשבב יקרה theils eine Würdigkeit für die Trauernden, theils eine Würdigung des Betrauerten ist. Die eine ist die nothwendige Ergänzung der andern. Wir selbst werden unserer Würdigkeit inne, so wir von der Würdigung unserer Großen durchdrungen sind. Und daß Dr. Adolf Huebsch ↗ eine unbestrittene Größe war, ist eine neidlos zuerkannte Thatssache, die uns nach seinem Heimgang noch mehr einleuchtet, als zur Zeit, als er noch, ein Sterblicher, unter uns geweilt. Der Edelgehalt seines inneren Werthes war zwar stets hochgeschätzt, aber er war doch gesteigert an Werth, als wir ihn verloren, „ähnlich der Perle, die, wenn sie auch in Verlust gerath אלא להבדלה עלייה לבל*** ihren Werth doch beibehält, nur die Verlusttragenden sind zwiefach betroffen, sich und Anderen die Perle entrissen zu wissen“. Andererseits wieder gelangt die Werthschätzung einer heimgegangenen Größe erst dann zu ihrem vollen Rechte, wenn da ונורא עמירא איפק **** eines großen Geistes Lichthäule unserem Auge entrückt wird, denn es irrt der Mensch, so lange er lebt. Erst wenn er das Zeitliche gesegnet und ein vorurtheilsloser Blick auf seinen Bildungs- und Lebensgang uns den Schauplatz zeigt, auf welchem er, Versuchungen glücklich bestehend, kämpfend siegte, siegend kämpfte, erst dann kann ihm der Anerkennung Siegespalme von der Nachwelt gereicht werden.

*Aboth d. R. Nathan C. 30. **Synn. 46 b. ***Megila 15 a. ****Kethub. 17 a.

Was aber dem Verewigten schon bei Lebzeiten neidlos überall, wo er wirkte, zugestanden ward, das ist die Anerkennung der Genialität, mit welcher Gott ihn begnadete und welche er als Mensch, Prediger und Gelehrter in seiner schöpferischen Gestaltungskraft so unzweideutig bewies. Oder ist es nicht genial, wenn der zehnjährige Gymnasiast schon als begabter Lehrer auftritt und der achtzehnjährige junge Mann voll Schaffungslust und Thatendrang „seiner Halacha vier Ellen“ verläßt, um sich das Schwert zu umgürtten und in dem denkwürdigen Jahre ungarischer Freiheitskämpfe für die unterdrückte Freiheit zu fechten? Ist es nicht genial, wenn der jugendliche Kämpfe nach dem traurigen Ausgang der Freiheitskämpfe bei Világos den Honwédoofficersrock ablegend, einsah אֲסְפָרָא לֹא כִּיְפָא אֵי סְפָרָא* „Wo das Buch ist, ist das Schwert entbehrlich, wo das Schwert ist, ist das Buch entbehrlich!“ Krieg und Studium schließen sich aus. Mit dem Ablegen des Schwertes griff er nach dem Buche, von dem Kriegsschauplatz ging er nach der Pfarr Jeschiba, um unter dem großen Talmudisten Rabbi Joel Ungar an den unblutigen, aber nicht minder mühevollen geistigen Kämpfen talmudischen Meinungsstreites lebhaften Anteil zu nehmen. Ist es nicht genial, wenn er mit glänzendem Rabbinats-Diplom ausgerüstet bald darauf in Mjawa eine Rabbinatsstelle bekleidet, aber von seinem Forschungsdrang getrieben, die talmudische Dialektik wissenschaftlich zu vertiefen, nicht lange darauf die Kutte mit dem Studentenrock vertauscht, um als 27jähriger Mann auf die academische Schulbank zu Prag sich zu setzen, um drei Jahre darauf in einer angesehenen Gemeinde daselbst wieder als Rabbiner und Prediger aufzutreten, geachtet selbst von einem Rappoport, Kämpf, Freund und Wessel? So war blikartig, wie sein Geist auch der Lebenslauf unseres Helden, der als 35jähriger Mann sich eines Rufes erfreute: als talmudischer Dialektiker, classischer Philolog, literarhistorischer Forscher, vor Allem aber als redegewaltiger Meister und von all' diesen mannigfachen Begabungen geniale Schriftproben lieferte, sowohl in größeren wie kleineren wissenschaftlichen Arbeiten**, als auch in mehreren im Druck erschienenen Predigten,*** welche nach Anlage und Diction noch in die Zeit seiner Sturm- und Drangperiode zurückreichen.

*Ab. Zara 17 b. **Comment. zu d. 5 Megilloth (s. auch mein Aruch Compl., III. 253), Aufsätze in Löw's B. Chananja. ***Orcho Wormitcho, Bezalel, Danksagungspredigt u. s. w.

Doch bald darauf tritt unser Held in eine neue Lebensstellung und die durch sie bedingte neue Phase eigener Ideenentwicklung. Folgen wir ihm auch auf dieses Gebiet, da dieses seines funkeln den Geistes Strahlen in herrlichster Schöne uns zeigt!

II

Dieser neue Lebensabschnitt, in Hinsicht der eigenen geistigen Kräfte-Entfaltung und Gestaltung gleich wichtig, beginnt bei unserem Helden mit dem Rabbinatsantritt in der Gemeinde **A h a w a t h Ch e s e d.**

Insofern auch ein Minjan von zehn Personen, die sich zu gottesdienstlichen Zwecken zusammenfinden, eine Gemeinde genannt wird, insofern kann sicherlich auch unserer Gemeinde die Beilegung dieser Benennung nicht streitig gemacht werden, wenn auch jene vor 18 Jahren noch in den primitivsten Entwicklungssphären begriffen war. Daß aber diese unsere Gemeinde allmählig zu einer **יער ואם בישראל** solch achtunggebietenden, mustergültigen Hauptgemeinde der neuen Welt werden konnte, ist außer dem noblen Wesen, der Opferfreudigkeit und religiösen Begeisterung, welche diese Gemeinde von allem Anfang so vortheilhaft auszeichnete, in vorzüglicher Weise das Verdienst ihres ersten Rabbiners, unseres Dr. Adolf Huetzsch **ידיו אור אברהם ז' זה אברהם** „Es werde Licht!“ darunter ist die Lichterscheinung Abrahams gemeint. Eine solche war auch für diese Gemeinde unser Abraham **כמי העיר טמורה זה אברהם**** Mit dem aus fernem Osten einherziehenden Abraham zog einher die Erweckung und mit ihm lichtete sich das Gemeinde-Chaos. Er sprach es aus das schöpferische Wort: „Es werde Licht!“ und Licht ist geworden in den Köpfen, in den Herzen, in dem Hause, in der Schule, und vor Allem im Gotteshause. Es war kein grelles, das Auge blendendes, es war ein mildes, sanftes, wohlthuendes Licht; es war nicht das Hellslicht der Wintersonne, welche nur leuchtet ohne zu erwärmen, es war dasjenige der Frühlingssonne, die wärmed leuchtet und leuchtend wärmt, ohne zu versengen, zu versehren. **שם שדקה וטרפה בכנפיה** „Das milde Licht dieser Sonne hatte Heilung an den Fittig en.“ Es heilte zunächst die Vorurtheilsvollen, die einen geordneten, lichten Gottesdienst ohne die alte Uordnung sich gar nicht denken konnten; es heilte die Maßlosen, die in ihren Reformbestrebungen von

*Genes. Rabba C. 2. **Jesaia 41,2 siehe die Commentatoren.

keinem „Bis hierher und nicht weiter!“ wissen wollten, wohl aber auf jene Höhe hinaufstürmen mochten, von wo aus eine freie Aussicht sich zeigte in das—blaue Nichts und **בְּטוֹהִתָּךְ הַלְּלֵי** auf welchen Höhen das Judenthum leblos da läge und vor lauter Geist seinen Lebensgeist aushauchen möchte, denn ein körperloser Geist ist ebenso wenig der Ausdruck des echten Judenthums als ein geistloser Körper. Den Körper aber, d. i. die lebensfrischen, religiösen Formen, mit dem Geist des geläuterten Judenthums in einheitliche harmonische Wechselbeziehung gebracht, zu einem organischen Ganzen zusammengefügt, die Schlaffen aufgerüttelt, die Indifferenten begeistert, **טוֹרֶדֶת אַנְשָׁים** die Lichtscheuen mit dem Licht rechter Erkenntniß versöhnt und die Stürmler zu ruhigerem Gang bewegt zu haben—das Alles war das Werk des Mannes, der es wie selten einer verstand, mit der Wärme seines für's Judenthum erglühenden Herzens, mit dem Lichte seines die Schönheiten und Ideale des Judenthums klar erschauenden Geistes das bereits Erstarrte zu beleben und das Scheintodte zum neuen Dasein zu erwecken. Dieses organisatorische und schöpferische Wirken welches allen Schichten des Gemeindelebens zu Gute kam und der über Alles geliebten Ahawath Chesed Gemeinde mit ihrem Prachttempel eine immer solidere Grundlage gab, hatte aber auch in dem Meister selbst manche Wandlungen hervorgerufen, seine innere Entwicklung lief gleichsam parallel mit derjenigen der Gemeinde-Entwicklung und wieder ist es wahr geworden:

„Im engen Kreis vereinigt sich der Sinn,

Es wächst der Mensch mit seinen größeren Zwecken.“

Von den ausgegebenen Schlagwörtern: Orthodoxy, Reform gleich entfernt, obwohl letzterer hinneigend, suchte er sich sein Judenthum nach der eigenen Herzenswärme und dem Schwunge seines erleuchteten Geistes lichtvoll zu construiren und in dem von ihm verfaßten Gebetbuch, seiner Hauptleistung, einen sichtbaren Ausdruck zu geben. Hier kommen zum siegreichen Durchbruch des Verfassers seltene Eigenschaften: Schwung der Sprache neben Leichtfasslichkeit, die Poesie des Erhabenen im Einfachen, die Reformanschauungen genährt von dem conservativen Geist des alten Judenthums, daher die Beibehaltung vieler hebräischen, wenn auch gesichteten und stilistisch gefeilten Gebetstücke unserem Siddur einen gewissen conservative Charakter aufprägt. Dem ästeti-

schen Formssinn, ferner der, trotz ihrer Reformbestrebungen im Grundwesen doch mehr conservativen, Richtung unserer Gemeinde mußte also ein so gearteter Siddur so recht zum adäquaten Ausdruck ihres Gottesdienstes werden, daher sich die Fähigkeit und liebevolle Anhänglichkeit unserer Gemeinde zu ihrem Gebetbuch leicht erklärt. Hätte der Frühvollendete keine sonstige Leistung als dieses Gebetbuch, er wäre schon dadurch in seiner Gemeinde unsterblich geworden im Sinne des talmudischen Satzes **כל הקובע מוקם לחהפלתו אלהי אברהム בעורו*** „Wer seinem Gebete einen bestimmten Ort festsetzt, dem steht der Gott Abraham's zur Seite.“ Aber nicht bloß in unserer, auch noch in anderen Gemeinden, hat sich festgesetzt das **אברהם בצלותה**, Abrahams Gebet, möge es Erhörung finden vom Gotte Abrahams!

Doch noch Größeres als in seinen literarischen Leistungen, denen sich, beiläufig gesagt, eine gediegene wissenschaftliche Untersuchung** und manch schätzbarer wissenschaftlicher Nachlaß anschließt, vollbrachte der Verewigte in seiner pastoralen Thätigkeit. Obenan steht seine Veredsamkeit. Die einschmeichelnde, gemeinverständliche, mit Anekdoten und Weisheitssentenzen reichlich gewürzte Predigtdiction, die ihn so populär machte, seine hinreizende Suada, die, wenn sie sonst nicht unterhaltend, sondern auch belehrend, die Zeitgebresten tadelnd, mit der Lauge einer, übrigens gutmüthigen, Saathre zurechtweisend war, eine seltene Kraft entfalten konnte, **ככל שדי בדבריו** war wie die Stimme des Gewaltigen von mächtiger Wirkung. Er, der anscheinend Allen es zu Recht that, gemäß der talmudischen Anweisung **אשר הדור שחנרו ליקטנים נשבעים***** „Heil dem Zeitalter, da die Großen den Kleinen gehorchen;“ er, der es wie selten einer verstand: wer regieren will, muß gehorchen können, er war eine Großmacht in der Gemeinde. Groß und klein sah auf ihn, wie auf die allein maßgebende Ortsautorität empor und diesmal heißt es wirklich „der Prophet gilt in seinem Vaterland.“ Mit dem kurzen Satz: „Der Doctor hat's gesagt“, oder „der Doctor will es so! löste sich jeder Wortstreit, ordneten sich die Disharmonien in Allem, mag es eine Privat-, Familien-, Gemeinde-, Schul- oder Synagogenangelegenheit betroffen haben. Er führte allüberall das

*Berach. 6 a. **Elia Delmedigo's Bechinath Hadath und Ibn Roschd's Fagl ul-maqual in Grätz Monatssch. xxxi, 555 fg. ***Rosch Hasch. 25 a.

Ascheri טי שבא אַשְׁרִי טֵי שָׁבָא Scepter und war das höchste Appellationsforum. לְכֹאן וּתְלִמּוֹדוּ בֵּינוֹ Heil ihm, der es soweit gebracht durch die Gottesgabe seiner Fähigkeiten, seiner Menschenliebe, Menschenkenntnisse, seiner Genialität. Als Ahron seiner Gemeinde schlichtete er allen Streit, war er der Vertraute, der Hausfreund aller Familien. Als Moses seiner Gemeinde gab er ihr Gesetze, war er ihr Erzieher und Wegweiser. An seinem geistigen Gängelband ward geleitet das schulpflichtige Kind, von ihm ward's confirmirt, getraut, leider öfters auch betrauert. Als Elias seiner Gemeinde gewann er der Eltern Herz durch die Kinder, der Kinder Herz durch die Eltern. Ein zweiter Achitofel, war sein Rath unfehlbar. Sein klarer Verstand, seine interessenlose Ehrlichkeit, seine ungeheuchelte Philantropie trafen immer das Richtige. Was Wunder, wenn er als Prediger, Berather, Hausfreund und vorzüglichster Gesellschafter auf den Händen Aller, im Herzen Aller getragen ward und von ihm sich bewährte: פִּיךְ יִשְׂקֶן כָּל עַםְךָ לְעַמְךָ durch seinen Mund ward geordnet die complicirte Angelegenheit einer großen Gemeinde. Ihr Gebieter und Diener zugleich, ihr Herrscher und Streiter zugleich, ihr Berather und von ihr berathen zugleich, vereinigte er sonst unversöhnliche Gegensätze, was nur einem Genie, wie er es war, gelingen konnte.

Und wenn er Fremden das gewesen, was war er erst im engen Familienleben, im Kreise der Seinigen, an der Seite seines klugen, zartbesaiteten Weibes und seiner vortrefflichen Kinder?

Fürwahr, nur die dichterische Feder eines Dr. Huebsch könnte solche Poesie, welche über sein Familienleben ausgegossen war, könnte solche Gemüthsinnigkeit, die sich hier zum Ausdruck brachte, würdig beschreiben. Aus diesem Grunde enthalte ich mich auch des Versuches, dieses Familienleben zu zeichnen, könnte ich doch ohnehin kein treues Bild davon geben, und zerrte bloß an der noch frischen Herzengründe der Leidtragenden. Im Allgemeinen kann ich bloß sagen: מַעַן יִצְאָה מִחוֹק „Von dem Starken strömte Süßigkeit.“ Der Starke draußen war so zart im eigenen Hause. Der vielerprobte, erfahrene Mann war ein Kind von weicher Gemüthsempfindung. Der von des Geschickes rauhen Prüfungen Abge härtete war sanft und mildherzig. Der אריה דבי עילאי „der

„Löwe des Hochwaldes,“ der Löwe der Gesellschaft, hatte unter den Seinigen ein Taubenherz. Liebegirrend gleich einer Taube koste er sie; für sie zu sorgen, sie bestens zu versorgen, erfüllte sein ganzes Wesen. Wer beschreibt die Freude, die sein Vaterherz in heiligen Wonne schauern erbebten machte, als er kurz vor seinem Tode seine älteste geliebte Tochter, Leontine, mit einem Biedermann verlobte. Das sollte ein Ehrentag werden. Die ganze Gemeinde sollte einen Freudentag haben. Er, der Vertraute, der Hausfreund Aller, wollte sie Alle, Alle im Hause haben, nicht als Gäste, als Freunde. Das war seine Vornahme! Es sollte leider anders kommen! Wie schrieb er es doch an seinem Sterbetage in prophetischer Vorahnung? „Was machen wir aus unseren Hoffnungen, was machen unsere Hoffnungen aus uns?“ Es war ein Lüftschloß! Er konnte das Glück der Seinigen begründen, es aber nicht mit erleben. „Das Leben verwirken“ war seine letzte Zeile. Er beendete den Satz nicht. Seine Predigt blieb ein Bruchstück, aber nicht sein Leben, wenn auch diesem, nach menschlichem Urtheil, eine lange Dauer hätte noch vorhervorkündet werden können. Glänzend einem Meteoren ähnlich aufgehend, zwei Welten, die alte und neue, erleuchtend, ging er auch plötzlich wie ein Meteor nieder. Gleichwohl läßt er Lichtstreifen zurück, die am Himmel der Wissenschaft, Kunstberedsamkeit, aber vor Allem, am Himmel unserer Gemeinde, nie sich verzischen werden. Was er geleistet wiegt ein lang gestrecktes Menschenleben auf. Mag man bei einem Anderen von gewöhnlichem Durchschnittsmaß bedauern, daß er nicht noch zehn, zwanzig Jahre gelebt; bei einem Genie kommt diese kleinliche Maßberechnung nicht in Betracht. Vielleicht kann auch ein Genie nicht allzulang leben, denn es erklummt rascher wie der Dutzendmensch den Höhepunkt der Leistungsvollkommenheit. Als Abraham, sagen die Alten,* aus Charan zog, überschritt er das 52ste Jahr; unser Abraham ging desgleichen ins 53ste Jahr als er von dunnen zog. Daraufbettete man ihn ins fühlle Grab, und die Pietät seiner Gemeinde errichtete seinen sterblichen Resten ein gar herrliches Monument, welches wir gestern mit unseren Thränen benetzten. Allein so wie die Zahl 53 im Hebräischen ירְדֵן (Garten) lautet, so kann dies uns symbolisch andeuten רְדוּ יְהוָה לִגְנַן, der Gottesliebling nahm in seines 53sten Lebensjahres erreichter Vervoll-

*Siehe Ab. Zara 9 u.

kommung Besitz von seinem himmlischen Garten. Seiner Unsterblichkeit im Himmel entsprach diejenige auf Erden. Auch hier hatte er, gleich Abraham, einen Hain angelegt, מִלְמָר שְׁעָשָׂה פֶּרֶד מִנְדֵּר, eine herrliche Pflanzung mit kostlichen Fruchtbäumen angelegt, es ist diese zunächst die, sozusagen neugegründete, Ahawath Chesed Gemeinde mit ihren kostlichen Fruchtbäumen, ihren herrlichen Institutionen.

Darf man sagen: Er hat sein irdisches Leben verwirkt? Nein! Er wurde reif für das himmlische! Der Denkstein wird längst schon ein Opfer der verwitternden Zeit geworden sein, als sein Name noch in seinen unsterblichen Leistungen fortleben wird. Als Abraham starb, sagen die Alten,** erhob sich selbst aus dem Munde der Großen das Klagespiel: „Weh! der Welt, die ihren Führer; weh! dem Schiffe, das seinen Steuermann verloren!“ Die wissenschaftliche Welt der neuen Welt hat verloren in Dr. Adolf Huebsch ל' einen Führer, das Gemeindeschiff seinen Steuermann. Aber da er die Klippen uns gezeigt, die zu umgehen sind, so hoffen wir, daß auch eine minder starke Hand, nämlich die unserige, das Gemeindeschiff auch dann nicht zu Strande bringen dürfte, wenn auch manche kleine Abbiegungen, welche die seitdem entdeckten neuen Klippen sogar nöthig machen, erfolgen sollten. Möge der Gott Abrahams mich erhören und diese Klippen uns glücklich umschiffen lassen! Als Elia auf Feuerrodden gen Himmel stieg, bat sein Nachfolger Elisa אֱלֹהִים בְּרוֹךְ אֵלִי „Werde doch ein Doppelantheil Deines Geistes mir zufallen!“ Zum Zeichen, daß seine Bitte Erhörung fand, war ihm der Prophetenmantel zugefallen.

Auch mir, dem Nachfolger, der ich, gleich dem verewigten Vorgänger das gemeinsame Vaterland nicht ohne Zagen verließ, und auch sonst manche Lebensberührungspunkte mit ihm habe, auch mir drängen sich jetzt diese Gebetsworte auf die Lippen: Läß, o Herr, Doppelantheil mir werden von des verewigten Amtsbruders und Freundes Begabung! Einmal läß auch mich mit seiner Klugheit diese Gemeinde, die auch ich innig liebe, führen, und sodann mit seinem Glücke sie weiterführen auf der Bahn der Gottesfurcht, geistiger und materieller Prosperirung. So bete ich. Ich hoffe

*Sota 10 a. **B. Bathra 91 a.

die Gewähr meines Flehens, so auch mir der Eliasmantel gereicht werden wird, der „selbst Fehler zudeckende Mantel“ der Kunst, der Willfährigkeit, des unerschütterlichen Vertrauens, der gleichen Bereitschaft sich leiten zu lassen. Wenn erst Fremde, und ab und zu auch Berufene, sich nicht mehr Mühe geben werden dem unfruchtbaren Geschäft nachzugehen, worin der zweite Rabbiner der Ahawath Chesed Gemeinde dem ersten ähnelt, und worin er von ihm abweicht, wenn sie vorerst auch dem Lebenden Gerechtigkeit widerfahren lassen, ihm mit Liebe und Treue folgen, dann wird sich bewähren das Wort des Gebetes, welches noch sterbend gleichsam als Vermächtniß von dem Vater und Freund dieser Gemeinde ist gesprochen worden:

יְהִי ר' אֱלֹהֵינוּ עַמּוּ אֶל יְעַבְּנוּ וְאֶל יְטַשְּׁנוּ „Es wird der Ewige, unser Gott mit uns sein, er wird uns nimmer verlassen, nimmer verwerfen!“

Du aber, großer Verklärter, der Du gleich unserem Stammvater Abraham einen Edelstein trugest, bei dessen Aublick selbst Kranke gesund wurden:*

den Edelstein der Menschenliebe, Du schwebe auch mir als leuchtendes Musterbild vor, wie man Herzen gewinnen könne; Du großer Verklärter! Umkreise ferner fort und fort Deine geliebte Gemeinde in ihr lebend, über ihr webend, ein Friedensengel sie umgebend. Wir Alle aber segnen Dein Andenken als das eines Mannes, der „den Besten seiner Zeit genug gethan und gelebt hat für alle Seiten“, wir segnen Dich, an dem sich erfüllen die Worte der h. Sch. (Daniel 12, 3.) „Die schon hienieden geleuchtet, glänzen gleich dem Himmelsfirmament, die sich um die Gesamtheit verdient gemacht, gleich den Sternen für und für.“ Amen.

*B. Bathra 16, b.

Inscription on Monument.

ON BACK:

Erected by the
Congregation Ahawath Chesed,
and the
Ladies Society Noshim Zadkonioth.

“Instead of marble pillar,
When further lives my name,
Let my fulfilled ideas,
My memory proclaim.”

Inscription on Monument.

Compiled by PROF. DR. MIELZIENER, Cincinnati, O.

On Front:

פ. נ.

הרב החכם המפורסם
מההור"ר אברהם יפה וצ"ל
המכונה ד"ר היבש,
רב ומגיד לערת אהבתה - חסר"
נפטר בן ארבע וחמשים שנה בליל ה'ר
ונקבר ביום ב' כד' תשרי תרמ"ה לפ"ק.
אוצרות רוחו חכמה ודעת מלאו
בשפתיו הוצק חן ונעם באמרותו
רכים הקשיבו לקולו ולדברו צמאו
הטה לבבם לקדוש ישראל ולהורתו
מספר מר בהלקח רועה עדתינו
יפקד מושבו פנה הדרו מעליינו
הודו יורה במעונות שמיים.

Rev. Dr. ADOLPH HUEBSCH,
born Sept. 18, 1830, — died Oct. 10, 1884.

